(Index)

Publishers' Name

Chapter I

Ayurveda-Theory and Practice

Chapter II

Ayurvedic Ethics

Chapter III

Doctrine of Vata-Pitta-Kaphas

Chapter IV

Doctrine of Rasa, Veerya, Vipaka and Prabhava

Chapter V

Hygienic Principles in Ayurveda

Chapter VI

Ayurveda on Diet

Chapter VII

Ayurvedic Psychology

Chapter VIII

Nadi Vijnana

Chapter IX

Indian Surgery

Chapter X

Nidana

Chapter XI

Ayurvedic Chikitsa

Chapter XII

Indian Materia Medica

Chapter XIII

Home Remedies

Chapter XIV

Common Herbs

Chapter XV

Charaka's Classification of Drugs

Chapter XVI

Classification of Drugs—I

Chapter XVII

Classification of Drugs—II

Chapter XVIII

Index to Therapeutic Action of Bazaar Drugs

Chapter XIX

Ayurvedic Preparations

Chapter XX

Ayurvedic Preparations Explained

Chapter XXI

Kaya Kalpa

Chapter XXII

The Rasayana Treatment

Chapter XXIII

Yantras

Appendix

Definitions in Ayurveda

Rajo Dharma

Nomenclature of Diseases

Diseases of the Eyes

Index to Diseases and Treatment

Ayurvedic Quotations

Ayurvedic Jottings

Maharshi Chyavana and Chyavanaprash

The Bilwa Tree: Its Properties and Uses

Kuppamani

Cancer

Lumbago

Saltless Diet

Causes of Diseases

The Three Pillars in Ayurveda

Ayurveda—Although Ancient It Can Be Ever New

PUBLISHERS' NOTE

Sri Swami Sivanandaji Maharaj was a healer of the body in his Purvashram (before he entered the Holy Order of Sannyasa). He was a born healer, with an extraordinary inborn love to serve humanity; that is why he chose the medical profession as a career. That is why he edited and published a health Journal "Ambrosia". That is why he went over to Malaya to serve the poor in the plantations there. And, strangely enough, that is why, he renounced the world and embraced the Holy Order of Sannyasa.

He was a healer of the body and the soul. This truth is reflected in the Ashram which he has established in Rishikesh. The huge hospital equipped with modern instruments was set up and the entire Ashram where all are welcome to get themselves healed of their heart's sores and thoroughly refresh themselves in the divine atmosphere of the holy place.

Sri Swamiji wanted that all systems of healing should flourish. He had equal love and admiration for all systems of healing. He wanted that the best of all the systems should be brought out and utilised in the service of Man. He has written a number of books on all aspects of Healing—from the Naturopathic and Allopathic points of view. This one dealing with Ayurveda is a valuable addition to the healer's armamentarium.

Ayurveda is the Veda or knowledge of Ayus or life. It has been classified as the Fifth Veda.

Ayurveda is a distinct Veda. It is even superior to the other Vedas because it gives life which is the basis of all enjoyments, study, meditation and Yoga Sadhana.

Ayurveda is the science of life. It shows the way to remove diseases, to keep up sound health and attain longevity.

Ayurveda was in vogue in India since very early times. The Ayurvedic and Siddha systems have played a very important and vital part in the sphere of public health. Their popularity is due to their availability, cheapness and efficacy.

Here is a beautiful ideal of Charaka: "Not for self, not for the fulfilment of any earthly desire of gain, but solely for the good of suffering humanity should you treat your patients and so excel all. Those who sell the treatment of disease as merchandise gather the dust and neglect the gold."

Charaka also says: "A physician who cannot enter into the innermost soul of the patient with the bright light of the lamp of his own knowledge cannot successfully treat any disease."

India has ever been evolving art after art, science after science, as her contribution to the common heritage of all the nations of the world. Her greatest gift to the world is the gift

of the spiritual science of Self-perfection. Next to it we should place this Science of Life, the Ayurveda, as a precious gift to be carefully developed and broadcast to all nations. It is a national duty of every Indian.

THE DIVINE LIFE SOCIETY

CONTNTS

Chapter I
Ayurveda-Theory and Practice 13
Chapter II
Ayurvedic Ethics 33
Chapter III
Doctrine of Vata-Pitta-Kaphas 36
Chapter IV
Doctrine of Rasa, Veerya, Vipaka and Prabhava 50
Chapter V
Hygienic Principles in Ayurveda 56
Chapter VI
Ayurveda on Diet 69
Chapter VII
Ayurvedic Psychology 79
Chapter VIII
Nadi Vijnana 86
Chapter IX
Indian Surgery 97

Chapter X
Nidana 102
Chapter XI
Ayurvedic Chikitsa 109
Chapter XII
Indian Materia Medica 113
Chapter XIII
Home Remedies 131
Chapter XIV
Common Herbs 134
Chapter XV
Charaka's Classification of Drugs 139
Chapter XVI
Classification of Drugs—I 145
Chapter XVII
Classification of Drugs—II 150
Chapter XVIII
Index to Therapeutic Action of Bazaar Drugs 152
Chapter XIX
Ayurvedic Preparations 160
Chapter XX

Ayurvedic Preparations Explained 162
Chapter XXI
Kaya Kalpa 208
Chapter XXII
The Rasayana Treatment 219
Chapter XXIII
Yantras 221

Appendix
Definitions in Ayurveda 224
Rajo Dharma 234
Nomenclature of Diseases 245
Diseases of the Eyes 252
Index to Diseases and Treatment 254
Ayurvedic Quotations 258
Ayurvedic Jottings 260
Maharshi Chyavana and Chyavanaprash 271
The Bilwa Tree: Its Properties and Uses 272
Kuppamani 274
Cancer 275

Lumbago 277
Saltless Diet 280
Causes of Diseases 281
The Three Pillars in Ayurveda 282
Ayurveda—Although Ancient It Can Be Ever New 284

Chapter I

AYURVEDA-THEORY AND PRACTICE

Ayurveda

The Importance and Value of the Ancient Indian System of Medicine

The ancient intuitive India that brought to being the brightest and the most inspired of eternal spiritual songs on the struggles and problems of active life in this terrestrial world in relation to the highest End of Existence which Self-realisation is, and embodied them in the four Vedas, could not resist its native many-sided tendency not merely to subject the entire nature of man to a process of dynamic spiritualisation, but literally to seek the health, strength, vim, vitality, longevity of the third of the triune aspect of man, —the physical body, which is recognized as the indispensable and perfectible vehicle for both the enjoyment of temporal happiness and supreme spiritual felicity. This tendency of an essentially intuitive mind, towards an integral development of life, towards a complete blossoming of the whole man even while living in a physical form in this material world, this impassioned affirmation of positive living, this acceptance of the body as the best instrument for the realization here on earth, of the best blessings of the profound spiritual realms, resulted in the obtainment of the yet unmatched, deepest insights, the subtle determining vital powers and secrets in the human system that

govern its radiant health and longevity and in the creation of a yet another Veda, the Ayurveda. Ayurveda is a perfect science of life and consists of a body of most remarkable knowledge on the internal mechanism of human health and longevity, on medicinal herbs and therapeutic roots, on the efficacious treatment of human ills by eradicating from the human system the very sources of their causation. This great medical science and humanity's most ancient and finest preventive school of practical medicine, which has been practised in India, century after century for over four thousand years, by expert Vaidyas well-versed and highly trained in its lore, should now receive, as a matter of immediate practical necessity, the increasing and the best interest of modern free India. To those who claim to have a knowledge of this ancient medicinal science enriched by the happy results of the researches and advancement made by eminent Vaidyas in succeeding ages, its superior merits over the Western systems of medicine, and its immense value, do not need any delineation. Such names of the great pioneers who added to the development of the science of Ayurveda, as Vagbhata, Madhava, Jivaka and Bhava Mishra of Banaras are well-known, and the almost miraculous results that the medicinal herbs prescribed by Ayurveda have brought into the systems of those who have used them, are more than sufficient proof of its unique value. The amazingly wide scope and the genuine scientific nature of Ayurveda received much enthusiastic appreciation by such Westerners as Sri William Hunter, too, and the recent researches show that the early Greeks owed much of their knowledge on the physiology of man and

medicine, to Ayurveda. The interest of Government of India, in Ayurveda is indeed most encouraging, but the private bodies and the public too should come to an increasing recognition of its importance and value, and as a first step begin trying its drugs.

Origin of Ayurveda

The Lord Himself is the first divine physician. He is the best among physicians.

सरीरे जर्जरीभूते ब्याधिग्रस्ते कलेवरे

औषध जाह्वीटोए वेधो नारायणो हरी

When the body is afflicted with senility and diseases, the holy water of Mother Ganga is the medicine and Lord Narayana, from whose holy feet Ganga emanates, is the great physician.

—Lord Dhanwantari.

Once upon a time some distinguished sages happened to meet on the Himalayan mountains, among them being Agastya, Ashvalayana, Asita, Badarayana, Balikhya, Bharadwaja, Chyavana, Devala, Dhaumya, Galaya, Garga, Gautama, Gobhila, Harita, Hiranyaksha, Jamadagni, Kamya, Kankayana, Kapinjala, Kashyapa, Katyayana, Kaundinya, Kushika, Langakshi, Maitreya, Markandeya, Narada, Parashara, Parikshaka, Pulasthya,

Sankhya, Sankritya, Shakuneya, Shandilya, Sharaloma, Shaunaka, Vaijapeya, Vaikhanasa, Vamadeva, Vasishtha, Vishwamitra and many others. All of them were well-versed in philosophy and practised religious austerities. The subject of their conversation was the 'ills that the flesh is heir to'. They began to complain: "Our body, which is the means of attaining the four aims of life, viz., virtue, worldly pursuits, pleasure and liberation, is subject to diseases which emaciate and weaken it, deprive the senses of their functions, and cause extreme pains. These diseases are great impediments to our worldly affairs and bring on premature death. In the face of such enemies, how can men be happy? It is neceesary, therefore, to find remedies for such diseases." They turned to sage Bharadwaja, and thus addressed him:

"0 Sage! Thou art the fittest person among us. Go thou to the thousand-eyed Indra, who has systematically studied the Ayurveda, and by acquiring from him the knowledge of that science, free us, 0 sage, from the scourge of diseases."

"So be it," said the sage, who at once went to Indra and thus accosted him: "0 Lord, I have been deputed by the parliament of sages, to learn from you the remedies for the direful diseases that afflict mankind; I pray you, therefore, to teach me the Ayurveda."

Indra was pleased with the object of his mission, and taught him the Ayurveda in all its parts. Bharadwaja recounted the precepts he had acquired to the other sages who had

deputed him, and with the knowledge of this science they were able to live in health and happiness.

Indra taught the science to his pupil Atreya, who wrote several works. Atreya Samhita is a celebrated book. Atreya is one of the oldest authorities on Hindu medicine

Brahma propounded the healing art first. He composed the Ayurveda consisting of one hundred chapters of one hundred stanzas each. It is the oldest medical book of the Hindus. It is divided into eight parts:

(1) Shalya Surgery. (2) Shalaka Treatment of disease of the eye, nose, mouth, ears, etc. (3) Kayo Chikitsa Treatment of general diseases affecting the whole body, such as, fever, diabetes, etc. (4) Bhoota-vidya Treatment of diseases caused by evil spirits. (5) Kumara Bhritya Treatment of infants and of puerperal state. (6) Agada Antidotes to poisons: (7) Rasayana Treats of medicines which promote health and longevity, which preserve vigour, restore youth, improve memory, cure and prevent diseases in general. (8) Vajikarana or aphrodisiac: Describes the means of increasing the virile power, of giving tone to the weakened organs of generation.

निडाने माधवा श्रेष्ठः, सूत्र स्थाने तू वाग्भटाह;

शरीरे सुश्रुताः प्रोक्तः, चरकसतु चिकित्सक.

Nidane Madhava Shreshthah, Sutra Sthane Tu Vagbhatah;

Sharire Sushrutah Proktah, Charakastu Chikitsake.

It means Madhava is unrivalled in Diagnosis, Vagbhata in principles and practice of Medicine, Sushruta in Surgery and Charaka in Therapeutics. In his old age Madhava became an ascetic and assumed the name of Vidyaranya (forest of learning).

Charaka is said to have been an incarnation of Shesha—the Serpent God with a thousand hoods—who is supposed to be the depository of all sciences, especially of medicine

Charaka, the son of Vishuddha, a learned Muni, flourished during the Vedic period. Some believe him to have been born at Banaras 320 years B.C. He was the greatest physician of his day, and his "Charaka Samhita" is still held to be a standard work on medicine

Charaka Samhita and Sushruta Ayurveda are the oldest and most reputed treatises on Hindu medicine now extant. Charaka Samhita is generally believed to be the oldest work on Hindu medicine

Atreya taught the Ayurveda to six pupils, namely Agnivesa, Bhela, Jatukarna, Parasara, Harita and Kharapani. Agnivesa first wrote a book on medicine. It was edited and corrected by Charaka

Next to Charaka the authority on Hindu medicine is Vagbhata, who flourished about the second century before Christ. He was an inhabitant of Sindh. Vagbhata wrote Ashtanga Hridaya. This is a mere compilation from Charaka and Sushruta

Dhanwantari, the surgeon of heaven descended upon earth in the person of Dividasa, king of Banaras for teaching surgery. Sushruta learnt surgery from Dhanwantari. Sushruta treats of anatomy, surgical diseases, surgical instruments, operations

The general diseases such as fever, diarrhoea, chest diseases etc. are treated in the book called "Uttara-tantra.

Madhava or Madhavacharya, who wrote several works embracing almost all branches of Hindu learning was born in Kishkindha now called Golkonda in South India.

Bhava Mishra, author of Bhava Prakasha lived in 1550 A.D. He was considered to be the best scholar of his time in Madra Desha.

Madhava Kara wrote the book Nidana. This is a concise treatise on the causes, symptoms, and prognosis of diseases. It is a text book on pathology.

Chakrapani Datta wrote Chakradatta Sangraha. It deals with the treatment of diseases.

Bhava Misra was an inhabitant of Banaras, where he is said to have had no less than four hundred pupils. Bhava Misra wrote a book called Bhavaprakasha. It is a comprehensive

treatise compiled from the works of preceding authors. There is additional information on the properties of drugs, accounts of new drugs and of some new diseases like syphilis.

Then followed Sharangadhara, son of Damodara, who wrote a treatise bearing his name. The work is divided into twenty-five chapters, and is a very popular work.

There are several works in Sanskrit devoted especially to the description of the synonyms and properties of drugs and articles of diet. The oldest treatment on this subject is the book called Raja-nighantu.

Bhela, Jatukarna, Parasara, Kharapani and Harita wrote medical books.

Agnivesha's "Nidanajnana", a treatise on diagnosis, is still admired.

Harita Samhita is a standard book. This was dictated by Atreya in reply to Harita's questions.

The Glory of Ayurveda

The Ayurvedic system has been demonstrated in recent years to be as effective against malaria as Allopathic treatment. In Rheumatism Ayurvedic medicines are able to produce a greater alleviating and curative effect than other systems.

The best febrifuges have been learnt by British physicians from the Hindus. When patients deafened and swollen by abuse of Quinine were slowly dying of fever under the

treatment of enlightened physicians, the bark of the Margosa (Neem tree) and Chiretta herb have cured them completely. These now occupy an honourable place among European drugs.

To the ascetic Gymnosophists of ancient India, no secret power of either plant or mineral was unknown. They possessed the greatest secrets in medicinal knowledge and unsurpassed skill in its practice.

No country in the world can boast of more medicinal plants than India, Burma, Siam and Sri Lanka. India's wealth of medicinal plants is unsurpassed. The literature of indigenous medicine ascribes medicinal properties to more than 2000 plants. Medicinal herbs are mentioned in the Rig-Veda. Ayurveda treats of herbal remedies in detail on which the ancient medical science largely rested.

There is an entire Upanishad on the internal parts of the human body with an enumeration of the nerves, veins, arteries, a description of the heart, spleen and liver and various disquisitions on the formation and growthof the foetus.

The Rig-Veda (I, 116, 15-16) speaks of an artificial limb of iron as having been given to a woman whose foot had been cut off so that she might walk. The giving of artificial eyes is also mentioned.

Jivaka, the personal physician of Buddha, is said to have practised cranial surgery with success. The Hindus were the first to do skin-grafting and plastic surgery, cataract operation, amputation, the caesarian operation, etc.

Bhoja Prabandha describes a cranial operation performed in 927 A.D. on King Bhoja of Dhar. Two surgeons made the king insensible by a drug called Sammohini, trephined the skull, removed a growth from the brain, closed the opening and stitched the wound and restored the patient to consciousness by another drug.

Both Charaka and Sushruta mention the ancient use of anesthetics.

Charaka dealt with diet, antidotes for poisons, syringes, emetic, purgatives and drugs for the cure of diseases. Sushruta was the greatest surgeon of his time. He practised Aseptic surgery.

Vedic literature abounds in references to surgical instruments, such as scalpels, lancets, forceps, catheters, saws, etc.

The old Sanskrit and Pali texts give details of various diseases and their remedies—dysentery, jaundice, diabetes, tuberculosis, heart-diseases, etc. They declare that surgery had reached a great degree of skill; and that difficult skull, brain and abdominal operations were successfully performed.

The Homoeopathist's Law of similars and contraries can be traced to the ancient Indian classics of Charaka and Sushruta through Egypt, Persia, Arabia, Greece, into medieval Europe and down to modern times.

Here is a beautiful ideal of Charaka: "Not for self, not for the fulfilment of any earthly desire of gain, but solely for the good of suffering humanity should you treat your patients and so excel all. Those who sell the treatment of disease as merchandise gather the dust and neglect the gold."

Ayurveda--The Fifth Veda

Ayurveda or the Science of life is an Upanga of Atharva-Veda. It consists of 100,000 verses in 1000 chapters. It was composed by Brahma, the Lord, before he created all beings. Ayurveda is really one aspect of the Veda as a whole.

Ayurveda is the Veda or knowledge of Ayus or life. It has been classified as the Fifth Veda.

Ayurveda is a distinct Veda. It is even superior to the other Vedas because it gives life which is the basis of all enjoyments, study, meditation and Yoga Sadhana.

The three main branches of Ayurveda deal with the causes, symptoms and treatment of diseases.

Charaka, Sushruta, Vagbhata, Madhava and Sharangadhara were the great Rishis or Fathers of Ayurvedic medicines. They were Yogis. They had gre.at power of observation, generalisation and analysis. Their students made wonderful researches. India's fertility for medicinal herbs and plants contributed a great deal to the prosecution of their study of medicine.

Ayurveda serves as the best guide for the healthy and for the sick.

Ayurvedic medicines are more effective and less costly.

Ayurveda treats of eight subjects: Surgery (Salya), treatment of diseases of the head (Shalaka), treatment of ordinary diseases (Kaya-chikitsa), the processes of counteracting the influences of evil spirits (Bhuta-vaidya), treatment of child-diseases (Kaumara-bhritya), antidotes to poisons (Agada tantra), science of rejuvenating body (Rasayana) and the science of acquiring virile strength (Vajikarana).

The principles of Ayurvedic treatment are in the main the same as that of allopathic treatment. They consist of removing the injurious agent, soothing injured body and mind and eradicating the cause. The difference lies in the methods of detail adopted by the different systems. In Ayurveda great importance is given upon the study of the various stages of vitiation of the three Doshas or humours of the body.

दोष धातु मल मुलम ही शरीरम

Dosha Dhatu Mala Moolam hi Sareeram." The essential constituents of the human body consist of Doshas, Dhatus and Malas. Deha Dhatus mean the supporters of the human body. The three Doshas, the seven Dhatus, the three Malas—these thirteen constitute the human body according to Ayurveda.

Disease, according to Ayurveda is generally defined as derangement of the three Doshas. Health is an equilibrium of the three Doshas.

Importance of Ayurveda

Ayurveda is the science of life. It shows the way to remove diseases, to keep up sound health and attain longevity.

This wonderful science cannot be rooted out of India. It is deeply rooted in the hearts of the children of India, the offsprings of Charaka, Sushruta, Madhava, Vagbhata, Sharangadhara and Dhanwantari. Even if all the books on Ayurveda are lost today, it will surely survive. The efficacy of Ayurvedic medicines prepared strictly in accordance with the methods presented by the Ayurvedic text is very great and their curative powers cannot be in the least doubted or disputed.

Ayurveda was in vogue in India since very early times. The Ayurvedic and Siddha systems have played a very important and vital part in the sphere of public health. Their popularity is due to their availability, cheapness and efficacy, but their thorough

knowledge was confined to a few specialists only. There was paucity of standardisation of the drugs and therefore the Ayurvedic system did not keep pace with the Allopathic system.

An Ayurvedic physician is very accurate and scientific in determining the causes, symptoms and treatment of diseases. He accurately diagnoses the diseases by feeling the pulse or looking at the eyes and face. He brings about harmony of the three Doshas—Vata (wind), Pitta (bile) and Kapha (phlegm) by administering the suitable Rasas in correct proportions and combinations.

Ayurveda is based on ten fundamental considerations-1. Dusyam, 2. Desam, 3. Balam, 4. Kalam, 5. Analam, 6. Prakriti, 7. Vayaha, 8. Satvam, 9. Satmyam, 10. Aharam.

Ayurveda can cure certain diseases for which the Allopathic Pharmacopoeia has no remedy. There are great many indigenous drugs of extreme utility but little known to the students of Allopathy. The Allopaths are just emerging from the slough of empiricism. Many of the empirical methods of treatment adopted by many Ayurvedic physicians are of the greatest value. Whatever the ancient Ayurvedic physicians of yore knew are nowadays being brought to light as new discovery by the Allopaths. If people follow the treatment according to the methods of Charaka, there will be few chronic invalids in the world.

The Ayurveda or the Science of Life

The Ayurveda is by itself an almost perfect science treating of Surgery, Medicine, Therapeutics, etc., in as efficient a light as possible. Those antiquated sages and Rishis had been men of miraculous powers. The root-medicines, the medicated leaves with which they cured the disease were all powerful and unique. They were, as it were, God-sent medicines. Dr. Wise remarks, "Asia can munificently give, but it does not need to borrow." This Ayurvedic system of medicine was promulgated early in the Vedic age. The Hindu Medical system called Ayurveda or the Science of Life is regarded by the Hindus as the fifth Veda. A portion of the Atharvana Veda was devoted to medicine. It is stated that this knowledge of medicine was revealed by Brahma who instructed for the first time the patriarch Daksha. Punarvasu, the son of Atri, Bharadwaja, Indra and the two Aswins practised this system of medicine. A time came for the Rishis and sages to take their long leave and their disciples practised Ayurveda, who in their turn went the way of all flesh and blood and their followers practised it. In course of events, Ayurveda became a monopoly and exclusive right of certain families only and it has become more or less an occult science. There were no well trained masters to give clear instructions, no schools and colleges to receive education and practical training. Selfishness played a most conspicuous part. Self-denial and self-sacrifice were quite novel things. Controversies and contests arose in the arena of Ayurvedic field. An Ayurvedic father was jealous to make even his son well-versed in Ayurvedic Science. Exclusivism, and not the spirit of

inclusivism, aristocracy and not liberalism and plebianism were the most pondering elements. The books written by the Rishis and sages were in the hands of certain unsympathetic audacious men who cared not the well being of the suffering humanity at large. The books were in their hands, the sole means to acquire wealth. So, in the field of Ayurveda, there were no well-trained sympathetic captains to guide. The Science, the exclusive Science, which the exclusive men hid for themselves and thus prevented its sunshine to glow over far of climes, and which would have become an eternal blessing, sank into partial oblivion.

It is our sincere and heart-felt longing to see this venerable and ancient system of medicine, the system of our ancestors, sages and Rishis come to the front and occupy the same prominent position, it held in days of yore. It is highly gratifying to note that some generous hearted and liberal minded noble men of the Aryan land are straining their every nerve in the resuscitation of our ancient system of medicine, which, but for their munificence would have been swept away altogether from practice at the present day.

Ayurveda Is Scientific

Western scholars who have studied the Ayurveda are of the opinion that the Hindus developed their Medical science without any extraneous aid. That the Arabs at one time celebrated for their cultivation of Medical Science, had borrowed Medicine from the Hindus, is of course admitted. But whether the Greeks were ever indebted for their medical lore to the people of India, is not so clear. There are scholars whose enthusiasm of Greece is so great that they do not hesitate to advance the extraordinary proposition that except the blind forces of Nature nothing moves in the world that is not Greek in origin. We have nothing to do with scholars that have in even their historical speculations taken leave of sobriety. The accepted opinion is that, as in the case of their Astronomy and philosophy, the Greeks derived considerable help as regards their Medicine also, from their knowledge of India.

The Hindu Medical System called Ayurveda or the Science of Life is exceedingly voluminous. It is commonly supposed that a portion of the Atharvana Veda was devoted to Health and Medicine. The Vedas are eternal and the Science of Life therefore, as included in it is also eternal. The other opinion is that the Science of Life was evolved by Brahma, the Grandsire of all the worlds. The Vedas are unquestionably the most ancient books in the world in spite of all the care taken to preserve them in their entirety, there can be no question that in course of many long centuries they have suffered mutilation. The destroying influence of Time is irresistible. No trace accordingly, can be found of the Ayurveda as it formed a part of the Atharvana. The earliest treatises extant on the Science

of Life are those of Agnivesa, Bhela, Jatukarana, Parasara, Harita and Kharapani. They were the six disciples of Punarvasu, the son of Atri, who got the science from his preceptor, Bharadwaja, who had again got it from Indra, according to the ancient belief. The chief of the celestials, it is said, had got it, through the Aswins from the Grandsire. Among the works of the six disciples of Punarvasu, that of Agnivesa comes to be better known. It was, some centuries after, revised and arranged by Charaka. Of Charaka the Xarch of the Arabian writers, nothing is known beyond the fact than he was a Rishi who belonged to Panchanada or the country of the Five Waters (Punjab). As a treatise on Hygiene and the treatment of diseases, Charaka's great work is certainly a very valuable contribution to the Hindu medical literature. The other great medical work of ancient India is Sushruta. It deals largely with Surgery.

The Rishis forbade the sale of knowledge. There were, therefore, no public schools or colleges in which students could acquire knowledge of any branch of learning. Hindu physicians, as soon as any of them succeeded in acquiring celebrity, attracted pupils from the surrounding country. They had not only to teach but also to feed the pupils thus attracted towards them. Besides lecturing on the subject, they had to take more advanced ones among their pupils with them in their daily round of practice. For use in the lecture-hall, almost every physician of fame had to compile an abridgment condensing not only the contents of the more famous works known at the time but often supplementing them with the results of his own experience. Some of those abridgments in process of time,

became standard works, and were commented upon by succeeding physicians of note. In this way, a very large and voluminous body of medical literature has grown up in India. If collected with care that literature is capable of fairly filling a large library.

The charge has frequently been preferred against Hindu Medicine that instead of being scientific, it is purely empirical. No charge could be more absurd.

The charge proceeds from erroneous conviction that as a system of Therapeutics, Hindu medicine is inferior to the Western system of diagnosis and treatment.

Depending largely as Hindu medicine does on herbs and plants, the medical treatises of India contain the most elaborate instructions regarding the methods or manner of gathering these. Annual plants are to be collected before the ripening of their seeds, biennials in the spring, and perennials in autumn; twigs are to be of present year's growth; roots are to be taken up in winter; leaves in the hot season; and the barks and pith in the rainy season. Minute descriptions occur regarding the manner also of preparing medicines. Not less than six and twenty forms of medicines are mentioned, such as powders, extracts, boluses, decoctions, and infusions in water and milk and ghee, syrups, expressions, distillation, fermentation, medicated oils, etc. The very fuel that is to be used in view of particular preparations, has been described.

It goes without saying that as Botany was never cultivated by the Hindu physicians on a scientific basis, the difficulty experienced in the identification of herbs and plants is often very great. Fortunately, the profession of medicine in India, like most other professions, has been hereditary. This has ensured the descent of knowledge from generation to generation. The son, discerning an aptitude for the profession of the sire, acts as his sire's assistant from his earliest years. This circumstance enables him to acquire a full knowledge not only of the medicinal herbs and plants mentioned in the Hindu medical treatises, but also of the processes of preparing every medicine with care. By the time, therefore, he begins to practise as a physician, after, of course, having completely mastered the principles of Science by a thorough study of the standard works, his proficiency as an apothecary becomes unquestionable. The instruction laid down in medical treatises for the preparation of medicines are not, in every case, complete. Even when complete, mere theoretical knowledge can never go far. No man can become a good cook by only reading even the most excellent treatises on cookery. Without practice, such knowledge cannot be much useful. The hereditary character of the medical profession, therefore, in India, and the circumstance of the younger members of the family being the helpmates of the practicing physician in the subsidiary branches of his science and art, always ensure a high degree of skill, both in treatment and the apothecary's art in every physician.

Renaissance of Ayurveda

Ayurveda is an exact science. It is the Indian medical science practised by ancient Rishis and seers of India. It is a portion of the Vedas. It is a very effective system of treatment of diseases. It had long period of development in its various branches including surgery. It was very much advanced in ancient India.

Ayurveda has a significant name. It is the knowledge of the science which ensures health and longevity. It is in no way inferior to other systems. The Ayurvedic doctors had very great influence in the field of medicine. Charaka, Sushruta, Vagbhata, Madhava Nidhan are the well-known scientific books on Indian Medicine.

The Allopathic doctors are perhaps intolerant towards Ayurveda. They have not understood and recognised the value and importance of the Indian System of Medicine. If they combine Allopathy and Ayurveda, they will be more useful to the suffering humanity and will do wonders in the field of Medicine.

The Ayurvedic system, on the other hand, laid the foundation to Allopathy. It has been proved beyond a shadow of doubt that the system of Ayurveda travelled from India to Egypt, Arabia, Rome and other places.

This glorious system of medicine fell into disuse owing to lack of State support and facilities for proper study, training and research.

Rasayana treatment which confers Kaya Kalpa comes under Ayurveda.

Nadi-pariksha or examination of the condition of the patient through feeling the pulse is a noteworthy feature in this system of treatment. No other system in the world has this feature. An Ayurvedic doctor or Vaidya feels the pulse of the patient and diagnoses the disease at once. He gives a vivid description of the state of the patient. Allopathy speaks of volume, tension, etc., of the pulse. The allopathic doctor says only "The pulse is wiry, small, feeble, etc.," but the Ayurvedic doctor dives deep and speaks volumes on the subject.

Herbs and Bhasmas (metallic oxides) play a prominent part in this system. Herbs and oxides possess infinite potencies or Saktis. A small herb dissolves stones in the bladder, kidneys and gall-bladder in a minute or the twinkling of an eye.

The various potent Ayurvedic preparations are Asavas (infusions), Arishtas (decoctions), Tailas (various medicated oils), double Kashayams or Kvathas, Churna (powder), Lepa (ointment), Gutika or Gulikai (pills), Ghritams (medicated ghees), Bhasmas or metallic oxides, Sindoor (oxides), Rasa, Rasayanas, Lehyam (confections), Dravakam.

The preventive aspects of the Ayurveda have been incorporated in the religious and social observances of the Hindus. If they are prescribed in a modern way, rationally, in terms of modern science, they will appeal nicely to the people. They will take them with a

pleasant frame of mind as prescriptions for the maintenance of good health and proper hygienic conditions.

Ayurvedic system is still alive even after centuries of vicissitudes and non-recognition by the State. This points out definitely that the system has a vigour, vitality and power. It has a natural deep root in India. It can never die or become extinct.

India or Bharatavarsha is rich in medical plants and herbs. In the Gandhamadana hills of the Himalayas and in the vicinity of Nahang near Simla, rare medical herbs are found in abundance. All these herbs can be utilised to great advantage.

There should be Ayurvedic Universities in different parts of India. Training should be imparted to the students on modern lines. Ayurveda and Allopathy should be harmoniously combined. Then the doctors will do more good in the suffering humanity.

There should be more rural dispensaries. People in the villages should be benefited. The cheap and equally efficacious indigenous medicines should be used.

Intense research in the Ayurveda is a need of the hour. Treasures lie hidden in Indian herbs and medicinal plants. They must be brought to light. Then the whole world will be immensely benefited.

India is free now. It is Svatantra Bharat. The Government and the people should endeavour to resuscitate this indigenous system.

The present Ayurvedic institutions should be put on a very sound basis. Many more institutions should be started in various parts of India, Europe and America.

It is gratifying to note that the Indian Government has already taken up the work of promoting Ayurveda. It is hoped that the Government will leave no stone unturned in unearthing the treasures which are hidden in this glorious system of medicine and in establishing Ayurvedic laboratories, Research Institutes in various centres and Ayurvedic Dispensaries in every village.

Many Ayurvedic Pharmacies in India are already doing great research work in the promotion of Ayurveda. If the public take interest and if the Government gives proper aid and help now, Ayurveda will once again come into prominence and prove to be of incalculable benefit to India and the world at large.

All-India Ayurvedic University

Ayurveda is closely associated with the ancient Aryan or Bharateeya culture.

Treasures lie hidden in Indian or Bharateeya herbs and medicinal plants. Research can do a lot by unearthing those treasures, not only for the sake of India, but for the sake of the whole universe at large.

Ayurveda has immense potentialities. Even today it is used by 80 per cent of the population in India. Ayurvedic drugs are cheap, easy to obtain and administer and are more effective, too.

Look at the marvels of Ayurvedal

Bhasmas even in the smallest quantity work wonders and cure incurable diseases.

Kaya Kalpa is another marvel of Ayurvedic science.

Nadi Vijnana is a third wonder.

Diagnosis of diseases through facial and eye expressions, odours, sounds, etc., is astounding. Finding of incurability or otherwise of diseases through Til oil examination is also wonderful.

Doctrines of Tridoshas, Mahabhutas, Rasa, Vipaka, Veerya, Prabhava, etc., are thought provoking.

The Ayurvedic system is still alive after centuries of vicissitudes. Even now there are institutions, doing wonderful work; this clearly indicates that it has a vitality and natural root in India. All that is required is proper encouragement.

What is necessary for the growth of Ayurveda at the present moment is standardisation of quality, methods of administration, ways of manufacturing and the degree of potency.

The establishment of an All-India Ayurvedic University is an important constructive work in India. It should be taken up by the State at once.

The Ayurvedic Pandits, all workers in the science, sympathisers and lovers of Ayurveda must co-operate, collaborate, co-ordinate to organise themselves and help in the establishment of this University.

This will bring about uniformity in Ayurvedic education and practice. It will purely produce capable and efficient Ayurvedic graduates in vast numbers and bring forth specialists and research scholars in different branches of this wonderful and remarkable science in a very short time.

Now India is free. It should have immediately an All-India Ayurvedic University for the growth and uplift of the wonderful medical science of Rishis—the Ayurveda or the Science of Life.

The best place for starting the All-India Ayurvedic University is Delhi. Herbs can be easily secured from Himalayas. Delhi is the capital of India, too. The University will adorn the capital.

Wake up now at least. Open your eyes. The wealth of India is being drained by the import of sulphonamides, Iodides, tinctures, etc. Tap the inexhaustible herbal wealth of the Himalayas. Make your own Asavas, Arishtas, Avalehas and Ghritas. Enrich India and bring good health to the people. This is your very onerous duty. Kindly fulfil it now. Please discharge your duties well, and obtain the grace of the Lord. Here is a great field for your selfless service, purification of heart and salvation. Glory to Ayurveda, the fifth Veda! Glory to Ayurvedic Rishis, Charaka, Sushruta, Vagbhata and Madhava!

Glory to righteous and self-sacrificing Ayurvedic physicians! Glory, Glory! All glory to Dhanvantari Bhagavan, the Lord, the original father and supporter of the Ayurvedic medicine!

Chapter II

AYURVEDIC ETHICS

According to Charaka the fruits of extremely wicked deeds cannot be checked by the normal efforts of good conduct. The fruits of all ordinary actions can be checked by good conduct, the administration of proper medicines and the like.

You may have fallen ill according to the effects of your ordinary Karma; but if you take due care, you may avoid such effects and may still be in good health.

Charaka does not speak of the immutability of ripe Karmas. He says that the effects of all Karmas excepting those which are extremely strong, can be modified or combated by good conduct, efforts and the observance of the ordinary daily duties of life.

He says that a man must carefully judge and anticipate the utility of his actions before he begins to do it. He must judge whether the action will be good for him or not. If the effects are beneficial for him, he ought to do it. If they are harmful, he should not do it.

Our ultimate standard of good actions lies in seeking our own good. To achieve this, the mind and the senses should be disciplined properly and kept under proper control.

He further adds that the proper means of keeping the mind in the virtuous path consists in avoiding too much thinking, in not thinking of revolting objects and keeping the mind ever busy or active.

"Atma Hita" or "Self-good" which is the end of all our actions is that which bestows us pleasure, comfort, peace of mind and longevity. Right conduct leads to the health and well being of body and mind, and secures sense control or conquest over the turbulent Indriyas.

Rebirth is entirely admitted by Charaka. He says that the fruits of our actions determine our birth, our experiences and many intellectual gifts but they do not determine the nature of our will or affect its strength of application in particular directions.

According to Charaka the nature of transmigration is controlled by the virtuous or vicious deeds of a man. The productivity of nature, its purity or pollution etc., are also determined by good and evil actions.

Charaka refers to the collective evil effects of the evil actions of people living in a particular locality which leads to the outbreak of epidemics.

As a result of the evil actions of the people of a locality, the gods abandon that place. There is no proper rain. The air, water and the country as a whole become polluted. Epidemics break out.

He says that when a country is ruined by civil war, this also is due to the sins of the people who are inflated with too much greed, anger, pride and ignorance.

Charaka says that the truth of rebirth can be demonstrated by all possible proofs. Apart from the testimony of the Vedas and of the sages, even perception also proves the truth of rebirth. It is seen that children are often very different from their parents and even from the same parents the children born are often very different in colour, voice, frame of body, mental disposition, intelligence and luck. The natural influences to be based on these data directly experienced is that no one can avoid the effects of the actions he has performed and that therefore what was performed in a past birth is indestructible and always follows a man in his present birth as his Karmas, the fruits of which manifest in his present life. There cannot be shoots without seeds. So also fruits can only be reaped when the actions have been performed and not if they are not performed.

From the present fruits of pleasurable or painful experiences their past seeds as past Karma, are inferred.

From the present deeds as seeds, their future effects as pleasurable or painful experiences in another birth are also inferred.

Infants know how to cry, suck, smile or fear without any previous instruction or experience. There are some who remember their past lives. A child does not owe its

intelligence to the father or to the mother. Intellectual gifts belong to the soul of the child. There is, therefore, no reason to suppose that the son of an intellectually deficient person will on that account, be necessarily dull.

Chapter III

DOCTRINE OF VATA-PITTA-KAPHAS

In short, the three Doshas or bodily humours of the body are Vata (wind), Pitta (bile) and Sleshma or Kapha (phlegm). They exist in a definite proportion. If there is any variation in the proportion, health declines and even life is jeopardized. If the fixed proportion is maintained, they build up the different tissues of the body and tone the system. Though Vata, Pitta and Kapha pervade throughout the body and are in a state of diffusion, yet there are special centres for them.

Seat for Vata is below heart and navel or umbilicus. The centre for bile is located between heart and navel. Seat for phlegm is situated in the chest above heart and navel. Agni is intensified or loses its intensity if the definite proportion is upset.

The body is sustained by the three constituents or Dhatus, viz., Vayu (wind), Pitta (bile) and Sleshma or Kapha (mucus). The body decays through their decay.

Vata, Pitta and Kapha form the Tridoshas. The theory of Tridoshas forms the pivot on which the whole system of Ayurveda revolves. It is the fundamental basis of all Ayurvedic physiology, pathology and methods of treatment. Therefore study of Tridoshas is important, vital and interesting.

These three humours are very likely to be deranged easily by unsuitable food, climate or other environments, thereby causing ill-health or disease. Therefore they are often called the Tridoshas. When they serve as nutriments or supporters of the body they are called Tridhatus. When they are responsible for causing disease, they are called Tridoshas.

Bile and phlegm are primary principles as well as fluids which are representative of these principles.

Tridoshas are also called Tridhatus. They are called Tridhatus when they are in a state of equilibrium and when they support the body by supplying the necessary nutrition and energy. When their equilibrium is upset they cause disease. In the state of non-equilibrium or disharmony they are called the Tridoshas. The Tridhatus are daily supplied by the food.

The most important dictum of Ayurveda is "Dosha Dhatu Mala Moolam hi Sareeram," i.e., the essential constituents of the human body consist of Doshas, Dhatus, and Malas. "Deha Dhatu" means supporters of the body. Out of the three groups Dhatus mean tissues. The third group means excretion such as sweat, urine, excreta, etc.

Tridoshas are made up of the five ingredients, the five Mahabhutas. They have different colours. They are secretions of the body. They occur in gross forms in the abdomen and in the subtle form throughout the body. They have different colours.

They circulate throughout the body after absorption, and nourish the seven tissues. They act on food. During digestion the three Doshas are poured into the intestines as secretions.

Correct diet, exercise, Asanas, Pranayama, bodily activities keep the Doshas healthy and in proper proportion.

There are 80 ounces of Kapha, 70 ounces of Pitta in the body of an adult.

During the rainy season there is collection of Pitta. In the autumn there is disturbance of Pitta. In the harvesting season there is lowering of Pitta and collection of Kapha. In the summer there is collection of Vata.

Vata, Pitta and Kapha are independent agents. They work in unison with a man's Karma and also in unison with a man's mind.

Health and Diseases

Doshas are the forces which regulate and control the Dhatus and Malas.

When the Tridoshas are in a state of equilibrium, harmony or equipoise, you enjoy health. When the equilibrium is disturbed, you get diseases. Diseases are generated through the disturbance of one Dosha or two or three.

Faulty, unwholesome food produces disharmony or loss of equilibrium in the Doshas.

Increase of vitiated Doshas is the beginning of disease. It brings on Prakopa of Doshas.

In the next stage, Doshas are circulated. They get located in certain parts of the body. Organic changes take place in the tissues. Swelling occurs due to local infiltration. Swelling turns into abscess.

Regulated, balanced and wholesome food, exercise and physical activities bring back the Doshas into a state of equilibrium or harmony. Fasting also helps in bringing back the lost equilibrium. Enema gives relief to Vata symptoms. Purgatives relieve affections of Pitta. Emetics throw out Kapha and bring relief.

Different conditions need different treatment as Pancha Karma, Basti, restorative medicines, etc.

So long as the waste products are not in deficiency or excess, they help the functioning of the system. They are regarded as Dhatus or supporters of the body. When there is excess or deficiency of one or more of them, they oppose in various ways the general process of the working of the system. Then they are considered as Doshas or polluting agents.

When Vata, Pitta and Kapha are in their natural state of equilibrium, they contribute to the efficiency of all the sense-organs, the strength, colour and health of the body and endow a man with long life. But when they are disturbed, they produce contrary results and eventually break the whole balance of the system and destroy it.

Characteristics

The characteristics of Vata are Rooksha (dryness), Laghu (lightness), Seetha (coolness), Khara (roughness), Sookshma (subtlety) and Chala (mobility). Rajas predominates in Vata. The taste is astringent and the colour is light red.

Pitta is hot (Ushna), light (Laghu), quickly penetrating (Saram), liquid (Dravam), slightly viscid (Sneha), active (Teekshna), slightly foul smelling (Visrum). Its colour is yellow. Sattva predominates in Pitta.

Kapha is viscid (Snigdha), cold (Seetha), heavy (Guru), slow (Manda), soft (Slakshna), slimy (Mritsnah) and motionless (Sthira). The taste is sweet. It is saltish in an immature state. Colour is white. Tamas predominates.

Seat

The seat of Kledaka is mouth and stomach. The seat of Avalambaka is thorax. The seat of Bodhaka is mouth. The seat of Tarpaka is head. The seat of Sleshaka is mouth.

The seat of Paachaka is between stomach and small intestines (Amasaya) and Pakvaasaya. The seat of Ranjaka is heart. The seat of Aalochaka is inside the pupil of the eye—retina. The seat of Bhraajaka is skin.

The seat of Prana is head, neck and chest. The seat of Udana is chest, neck and upper abdomen. The seat of Samana is umbilical region. The seat of Vyana is heart and whole body. The seat of Apana is pelvis and below.

The chest is the seat for Kapha, the upper part of the abdomen is the seat for Pitta, the lower abdomen is the seat of Vata.

Functions

The whole human activities are controlled by these principles or important forces. The physical and mental functions are performed by Vata. Pitta does all metabolic activities. Kapha maintains equilibrium in the human system.

Movement and feeling are the chief functions of Vayu or Vata. The functions of the nervous system are the functions of Vata. Vata is the force which gives all kinds of movements or the dynamic activity and sensation to each and every part of the body inside and outside.

Vata is a Dravya matter of which the force is a quality.

Vata causes muscular activity. It regulates the functions of the mind and the will, feeling and understanding. It contributes ejective forces. It invigorates and vitalises all the senses. It causes cohesion of the different systems. It builds up cells to fill up a breach. It

sustains the body. It contributes energy (Utsaha). It causes inspiration and expiration. It causes bodily and mental movement.

Vata is the source of all inspiration, energy, voluntary movement, speech, circulation of blood and internal purification of the system.

Pitta is the source of all internal heat including digestion, hunger, thirst, intelligence, imagination, understanding, memory, glow in the complexion, function of sight, etc. It contributes courage, softness of the body.

Kapha is responsible for the smoothness of body, general strength, potency, forbearance, steadiness, etc.

Vata

Vata is the most important of the three Doshas as it performs the most useful functions. It is the first of the three primal constituents of the living body. It upholds the constituents of the body, such as blood, flesh, marrow, fat, etc. Mind is checked from all undesirable objects. All the parts of the body are pierced by Vata. The foetus in the womb is affected by Vata.

Vata is that secretion of the alimentary canal which converts food into assimilable materials.

Pitta

Pitta is that secretion which turns all fatty matter into fatty acids.

The chief function of Pitta is production of heat. Pitta is that force which as Jatharagni or the digestive fire, breaks down the particles of foodstuffs in the form of Rasadhatu. The metabolic activities are carried on by Pitta. The five kinds of Pitta are Panchakam, Ranchakam, Soohakam, Alochakam and Prajakam.

Kapha

Kapha or Sleshma is that force which unites, supports and lubricates all the parts of the body, ' especially the moving parts of the body. The chief function of Kapha is lubrication (Sechanam). The Kapha represents the body-water and watery materials of the body. The stamina of the body depends upon the Kapha.

Kapha converts the starch into sugar. Saliva is Kapha.

The five kinds of Kapha are: (1) Avalambaka Kapha found in the chest, which controls the deficiencies relating to the Kapha in general in the body; (2) Kledaka Kapha is found in the Amasayam (stomach), which emulsifies the food; (3) Tarpaka Kapha which invigorates the heart; (4) Sleshaka Kapha which keeps intact the joints and other similar structures; and (5) Bodhaka Kapha which renders the tongue to perceive taste.

Vasti, Vireka and Vamana are the brief methods of treatment for Vata, Pitta and Kapha respectively.

Symptoms When There Is Predominance

When Vata is predominant, body is light; there are pain in the joints, flatulence, constipation, weakness, emaciation, tremor, giddiness, exhaustion, darkness of complexion, sleeplessness.

When there is a burning sensation in the body and the eyes, the stool, urine and skin become yellowish, when there are intense hunger, thirst and sleeplessness, Pitta predominates.

When one feels heaviness of body or head, when there are excretion of mucus, loss of appetite, pallor of body, cough, excess of sleep, heaviness in breathing, lack of memory, low temperature, weakness of joints, Kapha predominates.

Sapta Dhatus

Sapta Dhatus are the seven basic elements of the human body, viz., Rasa (chyle), Rakta (blood), Mamsa (flesh), Medas (fat), Asthi (bone), Majja (marrow) and Shukla (sperm).

Rasa

Rasa is the juice that is derived from the digested food. It is chyle. It nourishes the whole body, maintains and supports it.

Rasa is transformed into Rakta or blood at the end of five days. It requires a month in order to become sperm or semen or in the case of women, ovum. It becomes pungent or sour and produces many diseases owing to weakness of digestion.

Blood (Rakta) originates from Rasa or chyle, when it reaches the liver and spleen. It becomes red by the heating effect of Pitta. Its colour is compared with that of ruby.

Blood circulation was known to Indians already before Harvey (1619 A.D.).

Blood is rendered impure by the Doshas. It becomes thick or thin, frothy, black, blue, yellow, green, bad smelling. Swelling of the body, abscess, inflammation in the mouth, nose, eyes, erysipelas, haematuria, skin diseases, nettle rash, indigestion, anaemia are caused by impure blood.

Mamsa

Mamsa is flesh. It is produced from blood. Mamsa is blood digested by the natural fire which is condensed by the wind.

Medas

Medas is fat. Fat is flesh digested by the natural fire. It has its chief place in the abdomen or belly.

Asthi (Bone)

Bone is fat digested by the natural fire and dried by the wind. It is the support or skeleton of the body.

Majja (Marrow)

It is a tough juice of bones digested by the natural fire.

Shukla (Semen)

This is the vital, generative fluid that originates from the marrow. It is stored in the seminal bags. It is also present all over the body.

Deteriorating changes take place in the body on account of decrease and increase of the basic elements or Dhatus of the body. Thirst, heart diseases, tremor occur on account of decrease of Rasa. Nausea, salivation take place on account of increase of Rasa.

There are pain in the penis and the testicles, impotency or slowness in the emission of semen on account of decrease of Shukla. Sperm stone and excessive discharge of semen take place on account of over-abundance of Shukla.

The quintessence of all the semen elements is called Ojas, vitality or Bala. It pervades the whole body. It is only, white, cold and dense. It has motion. It is very fine and subtle. It is delicate. It is a tonic. It nourishes the tissues. It is the vital energy. There is no life without it. It has a volume. It has its place in the heart as a centre.

Ojas is heat. Ojas is energy. Sex-harmony constitutes Ojas. Health is maintained by the equilibrium of Ojas.

Just as the ghee is to the milk, so is the Ojas to the tissues. It is circulated to all parts of the body by vessels to supply nutrition and energy to the tissues.

It gets deteriorated by grief, exhaustion, bleeding, wasting diseases, anger, fear, hunger, etc. Great derangement of Ojas leads to death.

The practice of Sarvangasana, Sirshasana restores the equilibrium of Ojas and perfect health.

Health and Diseases

Disease is the disturbance of the equilibrium of the Dhatus, Rasas and Karmas. The Dhatus are the constituents, i.e., the elements that uphold the body.

The body is a Samudaya or collection of the modification of five Bhutas or elements: Prithvi, Apas, Tejas, Vayu and Akasa. The body works properly only when these elements

are in proper proportion (Samayogavahin). The modifications of the five elements which cooperate together to uphold the body are called Dhatus. When one or more of the Dhatus become less in quantity or become more to the extent of making the cooperation between them impossible, there is Dhatu Vaishamya or the disturbance of the equilibrium of the Dhatus. Thus a sick man is in a state of Dhatu Vaishamya. On the contrary, a healthy man is in a state of Dhatu Samya. There are external symptoms of Dhatu Vaishamya. They are called Vikaras. It is by noticing these Vikaras that treatment is started.

Just as Dhatus are elements that uphold the body, there are Rasa and Rakta. The Rasa is usually translated as 'chyle,' i.e., the white milky fluid formed by the action of pancreatic juice and bile on chyme. Chyme is the food converted into acid pulp by gastric secretion. This juice coming from the stomach is a thin, clear acid almost colourless. It converts the food (that gets into the stomach) into a pulp. Then two juices come from the Pancreas and liver respectively known as pancreatic juice and bile. Thus these three juices act upon the food and reduce it into a white milky fluid, known as the chyle. This is spoken of as the Rasa. It is produced as a result of the digestive process. But besides this Rasa which is produced from time to time, when food enters the stomach, there is the permanent Rasa in the body. It is called Dhatu-rupa-rasa. It is a body constituent. One part of the chyle (the Rasa that is produced in the stomach) increases the permanently existing Rasa (the Dhatu-rupa-rasa) to a certain extent. Another part of the chyle (Rasa)

gets the same colour and smell of blood and increases the blood (Rakta). Still another part goes to the flesh and increases it, and yet another increases the fat.

When the chyle has entered into the Dhatu-rupa-rasa, the whole circulation begins, and because the chyle enters into every constituent of the body, to add to its strength, is it clear that it greatly determines the nature of the constituents of the body. The chyle is primarily food, modified by juices. If the food is such as to produce harmful results, there will be harm done to the body. If, on the other hand, the food is such as to produce beneficial results, good will be done to the body. That is the reason why scriptures lay emphasis upon what is called Sattvic food.

The qualities of the body are of two kinds: those which make the system foul, the Mala, and those which purify the body and sustain it. They are the Prasada.

It is Vayu, Pitta and Kapha that are primarily responsible for all kinds of morbidities of the body. For that reason they are called Doshas. But these three (Vayu, Pitta and Kapha) are also body constituents, i.e., Dhatus so long as they do not exceed their proper measure. They are called Mala-dhatus. Now Mala-dhatus and Prasada-dhatus must cooperate with one another in sustaining the body. The Mala-dhatus must function properly for sending out the waste products of the body. The Prasada-dhatus must function for building up the tissues etc., of the body. Thus Vayu, Pitta and Kapha are very valuable. It is Vayu that contributes energy (Utsaha), inhalation and exhalation (Uchvasa

and Nishvasa), bodily and mental movements (Cheshta) and ejective forces (Vega-pravartana). Pitta helps the body by bringing about digestion, giving the necessary amount of heat, helping the function of sight, developing imagination (Medha), power of understanding (Dhee), courage (Sourya) and giving softness to the body. Kapha gives steadiness and smoothness and is helpful for uniting the joints etc. Balhana, the commentator on Sushruta, one of the classical authorities on Ayurveda, says that Vayu is to be identified with Rajoguna, Pitta with Sattva Guna and Kapha with Tamoguna. Of all these, it is the Pitta which corresponds to the Sattva Guna that is most powerful. Susruta says that Pitta is the fire in the body and that there is no other fire than Pitta. It is situated between the stomach (Amasaya) and the smaller intestines (Pakvasaya) and it cooks all food and drink; it separates the chyle on the one hand, the excreta and urine on the other. Though it is situated in one place, it gets up proper activities in other parts of the body. It does many functions and so has many names—it cooks and so is Pachaka. It gives redness to the blood and is, therefore, called Ranjaka. It serves intellectual purposes in the heart and so is called Sadhaka; it helps the eyes to see and so it is called Lochaka. It gives a glossy appearances to the skin and so it is called Bhrajaka. It is hot; it is a liquid having blue or yellow colour. It possesses a bad smell, and in the unhealthy state of body, it is sour.

Likewise Kapha is located in the stomach. It is watery. It flows downwards and neutralises the bile, heat, which otherwise will destroy the whole body with its excessive

heat. From the stomach it works in other centres viz., the heart, the tongue, the throat, the head and in all joints of the body.

Vayu is located in the region of the pelvis and the rectum. It is described as (Ruksha) dry, (Seetha) cold, (Laghu) light, (Sukshma) subtle, (Chala) moving, (Visada) scattering everything else in different directions and (Khara) rough. (This is the description of Charaka). Its functions are (1) sustaining the machinery of the body, (2) the functions of Prana, Apana, Udana and Samana, (3) as the controller (Niyanta) of the mind from all undesirables and as the director (Praneta) towards all the desirables, (4) as the cause of the employment of the sense-organs, (5) as the carrier of the stimulation of sense-objects, (6) as the mover of speech, (7) as being the cause of touch and sounds, (8) as being the root of joy and mental energy.

It is Vayu in its undue proportions that brings about all sorts of troubles, weakens the system, takes away the colour of a person, makes him feel unhappy and sad, weakens the sense-organs and is responsible for fear, grief, delirium. etc.

The above account of the functions of Vayu and also of the disorders which are associated with Vayu, enables us to realise the importance of Pranayama. It is clear that most of the human disorders which have a Vayu origin can be removed by Pranayama. That is why Hatha Yoga emphasises it.

Temperament is defined in the Quain's dictionary of medicine as "correlations of grouped differences existing among men, in respect of physical structure and conformation, with differences of functional activity, of mental endowment and disposition and of affection by external circumstances." Temperaments are either innate or physiological or unnatural influences and are liable to partial or complete alteration by disease, age, environments, hardship and other extraneous circumstances. Temperament is essentially a quality having a hereditary origin.

We distinguish four principal physiological forms of temperament, viz., the sanguineous, lymphatic or phlegmonous, bilious and nervous. The intermediate forms such as the nervo-sanguineous, the lymphatic-bilious etc., arise from a combination of the individual peculiarities of constitution. Each temperament signifies that the individual is susceptible to certain peculiar diseases. Persons of bilious temperament generally suffer from bilious and digestive troubles. The sanguineous temperament predisposes to severe fevers, bleeding (Haemorrhage) and acute inflammation, while the lymphatic to dropsy and certain other disturbances of a constitutional character.

Vata answers to air, Pitta (bile) to the element Agni, Kapha to water. Of the three Vata, Pitta, Kapha, the foetus in the womb is influenced by that which predominates at the time of impregnation i.e., when the spermatozoa of the sperm come in contact with the ova,

when the sperm mingles with the ovum. If the bile is preponderating, the child acquires a bilious temperament and so on.

The lymphatic temperament is characterised by a slow and feeble pulse, dull intellect, apathy, sluggishness of mind and body, frequent yawning, costive state of the bowels, feeble appetite, low sexual power, cold and flabby state of the body, diminution of ovum and black complexion. Increase in air is indicated by a reduction of temperature in the body and sour taste. Persons having a rheumatic tendency are generally under 40 years of age. Vata holds its regime in the morning hours.

The pulse of a person in whom bile is predominant is rapid and strong. He suffers from bilious complaints. He has a fine physique and an enduring frame. His body is hot. The hairs turn prematurely grey. Sexual desire is great. Bitter taste and the rise of temperature of the body denote an increase in bile. Bile exerts its influence in midday hours. Patients suffering from bile are generally over 30 years of age and under 60.

The patient suffering from phlegm has a feeble pulse. His body always sweats. He is generally pious, God-fearing and moral. He has a fair skin. Sweating of the body and sweet taste indicate an increase in phlegm. Phlegm holds its regime in the evening hours. Persons between 60 and 90 are phlegmatic in temperament.

Chapter IV

DOCTRINE OF RASA, VEERYA, VIPAKA AND PRABHAVA

Rasa

The entire knowledge of the preparation and application of drugs in the treatment of the sick, the selection and proper use of the different dietetics, depend entirely on the Rasa, Guna, Veerya, Vipaka and Prabhava of the drugs and the dietetics.

The Ayurvedic physician should have a very good knowledge of this doctrine and the preparation of medicines and their uses. He who begins to practise Ayurveda and to treat patients without this basic knowledge is like a blind man. He does immense harm to the patients and brings their ruin.

An able Ayurvedic physician estimates the correct proportions of the combinations of the Doshas and Tridhatus, plans the combinations of Rasas and administers to the patients the suitable Rasas and brings about the harmony or equilibrium of the Doshas. He finds out the correct causes and the correct symptoms of diseases and very successfully and wonderfully treats his patients.

Many diseases are caused by eating together things which are opposed to each other in Rasa, Vipaka, or Veerya.

The theory of Rasas or tastes plays a vital part in Ayurveda in the selection of medicines and diet and in diagnosing diseases and arranging their cures.

There are six tastes (Shad-rasas) in all the eatable substances. The six Rasas are (1) Madhura (sweet), (2) Amla (sour), (3) Lavana (salt), (4) Tikta (bitter), (5) Katu (pungent) and (6) Kashaya (astringent).

If the objects which contain these Rasas are properly used, they nourish the body well and keep it in good health. If they are improperly used, they vitiate the Doshas or humours and cause various diseases.

The source of all these Rasas is water. All Rasas exist in an unmanifested state in water. Pleasantness (Svadu) or unpleasantness (Asvadu) of taste depends on liking or disliking. All the five elements are present in all Rasas, but in some Rasa some of the elements predominate and in accordance with these there are differences among the various Rasas. With the predominance of Soma there is sweet taste; with the predominance of earth and fire an acid taste; with water and fire a saline taste; with air and fire, hot and ptingent; with air and Akasa, bitter; with air and earth, astringent.

One Rasa is predominantly developed in one Ritu or season. Madhura Rasa generally develops to its best in Hemanta Ritu, Amla Rasa in Varsha Ritu, Lavana Rasa in Sarad

Ritu, Tikta Rasa in Sisira Ritu, Katu Rasa in Greeshma Ritu and Kashaya Rasa in Vasanta Ritu.

The sweet Rasa increases blood, flesh, fat, marrow, semen, life, does good to the senses, produces strength and colour of the body; does good to the skin and throat, checks Pitta and Vata, and destroys poison, morbidity of air, and produces moistening cold and heaviness etc. It stimulates the mind.

Sweet Rasa gives longevity. It pleases and clarifies the five senses and the mind. It relieves thirst. It is soothing to the skin. It promotes the growth of hair. It improves voice. It is exhilarating. It is cooling, lubricating and rejuvenating.

Excess of sweetness produces stoutness, excess of sleep, cough, diabetes, laziness, hard breathing, enlargement of the glands.

The acid (Amla) invigorates and energises digestion, promotes appetite, develops the body and removes Vata. It is light, warm, moist, oily, etc.

Excess of Amlarasa increases the Pitta, vitiates blood, causes burning sensation of throat, chest and heart.

The saline taste is digestive. It promotes appetite. It removes Vata, secretes Kapha. It is moist, warm, etc. It is oily. It is very acute and penetrating. It causes softness to the limbs.

Excess of Lavana Rasa vitiates Pitta, causes thirst and burning sensation. It increases the action of poisons. It diminishes vitality and causes looseness of teeth. It causes grey hairs, alopecia or baldness, bleeding, eruptions on the skin,

shrivelling of the skin. Substances which have bitter taste like Chirata, Guduchi or Neem have the property of reducing fever (Jwara Hara). This is direct clinical experience of Ayurvedic doctors.

Katu Rasa (pungent taste) makes the appetite keen. It kills worms. It purifies the mouth and stimulates the senses. It counteracts the oiliness of the Kapha.

Excess of Katu Rasa destroys the virile fluid, causes burning in the throat and body, thirst and weakness, vertigo and Vata diseases.

Bitter taste (Tikta Rasa) reduces toxins and poisons, checks fever, worms, allays itching of the skin. It is digestive. It possesses valuable properties. It dries up sweat, pus.

Excess of Tikta Rasa dries up Rasa, Rakta, flesh, fat, marrow and semen. It causes fatigue and weakness. It promotes Vata diseases.

Kashaya Rasa (astringent taste) dries up the mouth and arrests secretions, allays vitiated Kapha, Rakta and Pitta.

Excess of this Rasa dries up the mouth, reduces the virile fluid and causes Vata diseases like one side paralysis, distention of the abdomen and pain in the heart.

Substances which have a sweet taste are more nutritious than sour and saltish substances.

Substances with bitter, pungent and astringent tastes are less nutritious. Substances which have astringent taste are the least nutritious.

The taste (Rasa) of some substances changes altogether after digestion. In such cases the taste which changes after digestion (Paka) will be operative. The force of taste produced by the final operation of the digestive process is naturally strong.

Madhura, Amla and Lavana Rasas control Vata.

Kashaya, Tikta and Madhura check Pitta.

Katu, Tikta and Kashaya check Kapha.

If the six Rasas are used properly they nourish the body and bestow good health; if they are used improperly, they vitiate the Doshas and cause various diseases.

Milk, ghee, wheat, Draksha, mango, dates, coconut possess Madhura Rasa.

Lemon, sour curd, tamarind, Amalaka (Indian gooseberry) are endowed with Amla Rasa.

Common salt, Saindhava Lavana possess Lavana Rasa.

Chillies, asafoetida, dried ginger, long pepper, Tulasi, garlic, possess Katu Rasa.

Chirata, Neem, Gudoochi, Haridra, Karilla possess Tikta Rasa or pungent taste.

Myrobalam, catechu, arecanut are endowed with Kashaya Rasa or astringent taste.

There are many drugs or Dravyas which contain many Rasas in different proportions. Myrobalam and Amalaka are endowed with all Rasas except Lavana. But Kashaya Rasa in Myrobalam and Amla Rasa in Amalaki are most prominent. In green gram Kashaya and Madhura exist but the former is more prominent in it.

The effect of substances which contain several Rasas on the system is a complex one.

Veerya

Veerya is Sakti or potency. It is the capacity of a substance to render the system heat or cold. There are two kinds of Veerya, viz., Ushna Veerya and Seeta Veerya. This Veerya accounts for the effects of the drug from the time of ingestion and as long as it lasts in the body.

A substance contributes its properties to the body by Rasa to some extent, by Veerya to some extent, by Vipaka to some extent and by Prabhava to some extent.

The potency (Veerya) of things is of eight kinds viz., hot (Ushna), cold (Seeta), moist (Snigdha), dry (Ruksha), moving (Visada), slippery (Picchila), soft (Mridu) and sharp (Tikshna).

Sometimes potency overcomes Rasa by its power and makes its own tendencies felt. For example sugarcane must remove Vata owing to its sweetness; but it really increases it on account of its being Seeta Veerya (of cold potency).

Dravya (substance), Rasa (taste), Veery4. (potency) and Vipaka are all important, because a medicine produces effects in all these four ways according to its own nature.

Vipaka

When you eat a substance or when you drink something, it 'comes in contact with the Jatharagni or digestive fire (Pachaka Pitta); Paka or digestion takes place. During digestion the food or substance undergoes many changes. The Rasas are changed. This changing of the Rasa of the substance into a certain similar or dissimilar Rasas is called Vipaka.

There are three Vipakas for all Dravyas or substances viz., Madhura Vipaka, Amla Vipaka and Katu Vipaka. Madhura Vipaka increases Kapha, Amla Vipaka increases Pitta and Katu Vipaka increases Vata.

Rasa is directly known by the tongue but Vipaka is inferred from its effects.

Vipaka is more powerful than Rasa. Veerya is more powerful than Vipaka. Prabhava is more powerful than Veerya. Prabhava is more powerful than Vipaka. Prabhava is the most powerful of all.

All these produce their effects in their own time. They are not inimical towards each other.

The Rasa, Veerya, Vipaka and Prabhava of all substances have been codified in Ayurveda.

Prabhava

A Dravya operates by itself in an unthinkable way (Achintya), which is called Dravya-Prabhava or a specific Sakti. Prabhava means the mysterious operation of a medicine acting in an unaccountable way. Allopaths call this alterative.

Chapter V

HYGIENIC PRINCIPLES IN AYURVEDA

The Six Seasons

India has the advantage of enjoying the six seasons, each with a regular duration of two months. They are Sisira Ritu, the dry season (roughly January and February), Vasanta Ritu, spring (March and April), Greeshma Ritu, the hot season (May and June), Varsha Ritu, the rainy season (July and August), Sarad Ritu, the sultry season (September and October) and Hemanta Ritu, the winter season (November and December).

A knowledge of the climates is indispensable for the Ayurvedic physician.

In Sisira the morning meal should never be neglected. Pungent, acid and salt things should be particularly taken. Wheat, rice, jaggery, new grain, sesamum and massage are very agreeable. The body should be smeared with oil. The clothing should be warm. Physical exercise before bath is particularly recommended in this season.

Vasanta promotes phlegmatic diseases. Emetics are beneficial in this season. Bodily exercise is also beneficial. Avoid sleep in the day time. Dry, pungent, light, heating substances can be taken with much advantage. Avoid heavy, sour, oily and sweet food,

sleep in the day time. Take barley, wheat. This season is generally unhealthy. Tepid baths are beneficial. Wheat and rice should be a year old.

In Greeshma, sweet, oily, cooling, light and liquid things are beneficial. Sugar, curds, soup and milk may be freely taken. Avoid pungent, salt and acid things. Moonlight is healthy. A nap in the noon is beneficial. Massage is condemned.

In Varsha sweet, sour and saline things, wheat, rice, Masha should be taken. Curds should not be taken without being mixed with black pepper. Massage is beneficial. Varsha gives rise to wind complaints. Give up sleeping by day, cohabitation. Have massage.

In "summer and in rainy season man is very weak.

In Sarad ghee, milk, wheat, barley, kidney bean, rice, white, sugarcane, sweet, astringent and bitter things may be taken. Curds, sour, pungent, hot and acid substances are injurious. This is the most unhealthy season in India. Sarad gives rise to bilious disorders. Avoid bitter drinks, ghee, purgatives, fats and oils.

In Hemanta the rules of conduct to be observed are similar to those prescribed for Sisira. Fat, milk preparations, sweets, oil, new rice and hot water should be taken.

Divisions of Land

The division of land is threefold according to climatic conditions namely Anupa, Jangala and Sadharana or Mishra.

Anupa is a moist and marshy country with numerous rivers, lakes and mountains, thick forest, mild and cooling winds. There are various fruits and vegetables. There are paddy, sugarcane, plantain tree.

There are swans, cranes, geese, hares, pigs, buffaloes, deer and other wild animal. In such a country phlegmatic diseases (Kapha) are very common. The people have a soft, tender and fleshy body.

Jangala is a dry and even country. There is little rainfall. There are thorny trees and bushes. The water-supply is from wells. Water is scarce. Shami, Kareera, Arka, Peela and Jujube trees are abundant. The fruits are very sweet. Beasts like donkeys, bears and spotted deer are found in great number. There are hot and bad winds. There are detached and scanty hills.

There is little grass. It is rich in corn and the like. The inhabitants have a strong but thin body. They suffer from diseases of bile and Vata.

Mishra is a country which has all the advantages of Anupa and Jangala without their disadvantage. It is neither too moist nor too hot. Such a country is naturally the best, because it promotes health and long life.

In this country cold, heat and wind are proportionate. The three basic principles (Tridoshas) are held in equilibrium. Elephantiasis of the swampy land is not present here.

A man suffering from a phlegmatic disorder may with advantage go to a Jangala country. One suffering from biliary complaints will be benefited by resorting to an Anupa country.

Use of Oil

Use Brahmi-Amla oil. This will prevent the falling of grey hair and produce good sleep. Take cold bath.

Oil the ears with sesamum oil. This will prevent deafness, difficulty in hearing and will remove ear-diseases, stiffness of throat etc.

Rub the feet with oil. This will remove roughness, dryness, heat, fatigue, numbness of feet, fissures of the feet, sciatic pain, etc. This will produce good sleep.

Massage the body with gingily oil or Narayana Tailam. This will remove Kapha and fat and make the limbs strong.

Food

Take two meals a day, in the morning between 9 and 12 O'clock and in the evening between 7 and 10.

Take a little rock salt and fresh ginger before taking food. This will clear the throat and sharpen the appetite.

Food taken in silver plate promotes functions of the liver. Food served in brass utensils cures phlegmatic disorders and expels worms. The use of glass vessels cures chlorosis, jaundice.

When you take food a tumbler of water should be placed on the right side.

Charaka says that one should not sit for taking food facing the north. But Manu says that one desiring longevity should face the east when he takes his food; one desirous of fame must face the south; of wealth towards the west; and one desirous of true knowledge should sit looking towards the north.

If one passes wind when he takes his food he must leave off eating. He must not take any food during the day.

Remember Agastya, Agni, Mangala, Surya and Aswini Kumaras when you take your food. This will give you the power of helping the digestive organs. This will give you good digestion.

Remember Hanuman, son of Anjana when you take your meals. This will avert the influence of evil eyes.

Sweet things should be taken first, salt and acid substances next; and pungent, bitter and astringent things at the end.

Pomegranates, sugarcane and similar things should be eaten first and never at the end of dinner.

Take hard substances in the beginning, soft things in the middle and the liquids towards the end of the meal.

Finish yoUr midday meal with a tumbler of Takra or buttermilk.

Do not run soon after taking a meal.

Walking after dinner promotes life. It gives good health.

After food, lie down on the left side for a short time. This helps digestion. Surya Nadi works when you lie on the left side.

Immediately after taking food, it is highly injurious to bask in the sun, swim, ride or run, sing, sit by the fireside, fight, practise physical exercise or Asana, Pranayama or study.

Night meals should always be light.

Do not take curd at night. Curd should never be taken without the addition of some salt.

Food, cohabitation, sleep, studying and walking in the street should not be indulged in at sunset.

Food, evacuation of the bowels, cohabitation, sleep, taking medicine, interview with great persons should be done when the breath is passing through the right nostril.

Sleep

Do not sleep with the head towards the north. Sleeping with one's head towards the south prolongs life.

You will pass a dreamy night by keeping your head towards the west.

You will get wealth by keeping your head towards the east.

Recite the names of the five happy sleepers namely Agastya, Astika, Kapila, Madhava and Muchukunda, when you retire to bed. You will get sound sleep.

Sexual Health

Sexual intercourse is prohibited for the first four days after the appearance of the menses, as well as on the 8th, 14th, and 15th days of fortnights (light and dark), on the anniversary days of dead parents, Sankranti, in the daytime, at midnight and during an eclipse. Morning cohabitation is injurious. Sushruta is of opinion that the carnal desires may be gratified at the interval of a fortnight.

He who has eaten a heavy meal, who is hungry, I histroy, who is pressed with the calls of nature, should not indulge in sexual intercourse.

Have sexual intercourse when the breath is flowing through your right nostril. After intercourse wash the hands, feet and other parts, and drink milk.

Exercise after sexual intercourse is injurious.

Sexual intercourse in the daytime shortens life.

General Rules of Hygiene

The hair in the nose should not be pulled out. It will impair the eyesight.

Get up before sunrise. Answer the calls of nature first. Cleanse with water and earth. Cleanse the teeth twice daily. Do not use toothbrush. Do not hurt the gums. Scrape the tongue with a tongue scraper. Rinse the mouth with cold water and wash the face.

Practise Asanas, Pranayama, Vyayama. This will reduce fat, give strength and give good digestion.

Do not suppress natural tendencies like stool, urine, sneezing, sleep, phlegm. Do not sleep in the daytime.

Bathing after a meal is injurious.

Hot water should be added to cold water. Cold water should never be added to hot water for bathing purpose.

Never bathe in a nude state either at home or in public.

Drink cold water every morning at sunrise. You will be free from the effects of old age and such diseases as piles, headache, shooting pain, bilious diseases, inflammations, constipation. You will live for a hundred years.

Drink a small quantity of water through the nose. Your eyesight will improve. Your hair will not turn grey.

Recite the names of Aswatthama, Bali, Vyasa, Hanuman, Vibhishana, Kripa, Parasurama and Markandeya, who are Chiranjeevis. You will attain long life.

Gently stroke the eyes with the wet hands. This will improve your vision.

During the British Rule in India, we were hypnotised by the glamour of the western civilisation. We have imbibed a few of their good but many of their bad habits. Some habits, perfectly suitable for a cold country like England, become meaningless or even harmful when adopted thoughtlessly in a tropical country like ours.

With the regaining of the political independence, we should also shake off the mental slavishness and turn once more with pride to our ancient customs, based on an accurate and intimate knowledge of the country and the people for whom they were framed.

In this article I shall take up only such customs that have a direct bearing on the health of an individual. Ancient India realised that soil is more important than seed and hence laid a good deal of stress on positive health. Ayurveda, in an elementary form was one of the compulsory subjects taught in the schools. Therefore these rules of hygiene were known to everyone and the more important ones actually attained the status of religious customs and were regularly and universally practised. Sushruta, Charaka and Vagbhata, some of the most famous Ayurvedacharyas have laid down, in no uncertain terms, rules to regulate every aspect of one's daily routine, taking into account the seasonal variations and individual idiosyncrasies. But here are only a few rules applicable to everyone.

"Even at the risk of giving up everything else, you should protect your body: for if your body does not exist everything that exists is non-existent to you."

"For the protection of health and life, wake up at 'Brahmamuhurta' i.e., at about 48 minutes before sunrise.

From this, we may infer that people started their work at sunrise or immediately after, and one is asked to rise up early so as to go through the necessary ablutions carefully and leisurely. They, no doubt, retired for rest during the hot midday. We would do well to go back to this routine in all schools and as many offices as possible.

"Morning and evening, the teeth must be cleaned without hurting the gum with an astringent, pungent or a bitter twig which is chewed at one end into a tuft."

No wonder, the Indians were once famed for their excellent teeth. But now the toothbrushes have helped to bring pyorrhoea and caries to almost to every house in India. Good deal of attention has to be paid to keep a toothbrush free of germs and probably not 10% of the users do this. Toothpastes may be good substitutes for the natural medicinal juices present in the twigs but a toothbrush, however well-fashioned can never clean each individual tooth and interspace as thoroughly and gently as a toothstick can. If fresh twigs are not available, dry ones may be used after soaking it in water for at least 12 hours. Ayurveda also provides excellent powders for polishing teeth.

"The tongue should be scraped with a silver or a gold scraper or a fine soft twig split longitudinally and about 10 inches long."

"The man who cleanses his mouth with (seasame or til) will be free of tooth ache. He will relish even very sour things, can bite any food be it ever so hard. His throat will never be parched nor is there any fear of the lips getting chapped. His teeth will not be affected by caries and the gums will be strong." This is something altogether new to most of us and the application of oil to mouth sounds rather unpleasant but the benefit it promises is so good that the whole treatment seems well worth a trial.

"The mouth should be cleaned by gargling with cold water four, eight, twelve, or sixteen times after urination, defecation, eating and brushing the teeth respectively."

It is because they recognised the value of gargling as a preventive against infections that this custom was observed with scrupulous regularity. But alas, the present day table manners and the present day bustle of life, have almost banished this good habit.

"You should apply the cool and pleasant 'Surma' (collyrium) to both eyes daily. Once in five days or at least in eight days Rasanjan' must be applied in order to induce free watering of the eyes. It must however be applied only at night as the eyes must not be exposed to the rays of the sun immediately afterwards."

The Surma is still in vogue among both sexes of the older generations and among the rural people of India. Their eyes have a beautiful lustre and their eyesight too is better than that of non-users.

Physical Culture

"Strength is the foundation of health: hence promote it by all the means at your command."

"Just as a lion is not approached by minor animals, so also a gymnast is not approached by disease."

"Enemies are afraid of approaching one who practises physical culture regularly. Old age does not encroach on such a man easily."

"If a man performs physical exercises regularly even unwholesome, overcooked or undercooked food gets digested."

What a correct estimate of the value of physical culture! And yet it was not practised indiscriminately as is done now in the schools in the form of drill at all times of the day. They knew that- "Age, strength, constitution, county, time, season, diet must determine the amount of physical culture or else the result will be disease."

There can be no better system of physical culture than the Asanas and Pranayama once practised universally in India.

After the exercise the whole body must be massaged firmly and yet smoothly.

Abhyangam i.e., a bath preceded by a massage with oil was a daily ritual:—

"It checks old age, removes fatigue and body-aches. The sight improves and the body gains weight. Sound sleep is induced and the complexion improves. The body gains in strength and in short the life is prolonged."

"You must apply oil more profusely to the head, ears and feet. And yet the modern people not only shun oil, but even remove the nature protective oils by soaps. In olden days, they used gentle cleaners such as fine powders of pulses, special earths, or the leaves or fruit which contain a frothy alkaloid when a stronger cleaner was required. All this is because we aped the Westerner whose moist climate did not require the use of oils. Besides improving the complexion and circulation of the blood in the skin the daily massage has a definite beneficial effect on the body metabolism. It is certain that this simple process of putting a few drops of oil in the ear regularly, will reduce the number of cases of ear aches, as it helps the elimination of wax and at the same time prevents infections. Here is a common Tamil proverb:

"Pay your oilman and save your doctor's bills."

Bath

"A bath in a river is the best, a bath in a lake is middling, a bath in a well (a small pond) is ordinary while a bath in a limited amount of water as by pouring water with a iota useless."

An immersion of the whole body in cold water for any length of time is no doubt invaluable in a tropical country like ours. Hence for the sake of those who were unable to bathe in rivers regularly, certain sacred days were fixed when it was obligatory for everyone to bathe in rivers and sea. Bathing tanks and ponds were a prominent feature of many a private dwelling.

"Very dirty is the body with its nine outlets which throw out waste products throughout night and day; it must be cleansed by a morning bath daily."

This rule was so rigorously enforced that even a child would never dream of having its first meal of the day without having a bath. The manual labourers were however allowed to have their bath at the end of the day, when their day's toils were over.

"Bathing the head with hot water is not good for the eyes. Cold water on the head is good for eyes." Let our people take note of this.

Food

The use of suitable food is the only means of promotion of health; use of unsuitable food causes disease.

Everyone of the articles of diet is described carefully in Ayurvedic books and classified under one or other of the following headings, according to its effect on the body tissues as augmenter of Vata, Pitta or Kapha or according to its effect on one's character as Sattvic, Rajasic or Tamasic.

It is interesting to note that they knew the special value of meat as a tissue-builder and energy-sustainer and that the flesh of chicken and some other birds was prescribed for increasing fertility. This explains why only Kshatriyas and Shudras, the two castes where a man-power is all important were allowed to be non-vegetarians. Here is the model diet prescribed for all.

"Grain that ripens in 60 days, red rice, green gram, rock salt, Amla (emblic myrobalan), barley, pure rain water, milk, ghee, meat of animals that live in forests, honey and green vegetables."

Milk, Amalaka and ghee were given a very high place In diet. The first two were classed among Jivaneeyas or life-giving substances. In modern language we acknowledge them as being rich in vitamins.

Interesting to note too is the fact that milk known to be the best of foods was eschewed like poison in acute fevers, though permissible in chronic fevers.

"Time, season, mode of preparation, country, in relation to where it is grown and where it is used, constitution, state of health at the moment, must determine the suitability or not of an article of diet."

Full details are given regarding diet to be taken in case of the six Ritus or seasons of India.

"Never take food within one Yaama (3 hours) of the last meal. This produces indigestion. Do not allow an interval of more than two Yaamas."

"Eat suitable food, eat moderately, and eat at proper time. Always control your Indriyas."

The depth of the knowledge of diets both in health and in disease possessed by the older generations even to this day is truly astounding. Equally deplorable is the ignorance of the modern people. The remedy lies not in broadcasting dietetics worked by Westerners for their country but in reviving Ayurveda, the medical science of our country. This article touches the barest outlines and is intended just to whet the curiosity of the modern doctors and stimulate thought. Even a cursory study of the ancient science will dispel their prejudice and shall give useful information.

The public health officers, the custodians of nation's health, would do well to bear in mind that old customs must be proved to be harmful before they are given up for new ones. In fact research may be instituted into Hygiene according to Ayurveda and in consultation with the famous Ayurvedacharyas it may be possible to publish text books, suitable for use in schools.

Chapter VI

AYURVEDA ON DIET

Ancient Indian Dietetics

I would not be convinced at first. Yes, it sounded incredible when the Ayurvedic Pandit claimed that the principle of Balanced Diet was known to Ayurveda. He confronted me with a question from Charaka Samhita, the great work of Ayurveda, written in 100 A.D.

This is the verse:

Shastiken Sali mudgamcha, syndhavamalakey yavan

Antariksham payassarpirjangalam, mad chabhyaset.

"Include these in your daily diet," says Acharya Charaka, the great Ayurvedist who compiled the work. These are: (1) barley, (6) rain water, (7) milk, (8) butter and (9) honey. Let us study the list in the light of modern research.

Balanced and mixed diet, says modern science, consists in balanced proportions of energy-giving and heat-producing carbohydrates and fats, body-building proteins, health-promoting vitamins, salt and water. Now grain, barley and honey supply carbohydrates; butter and milk are rich in fats; protein exists in abundance in milk; Amla and milk have plenty of vitamins: salt and water complete the list.

What is claimed as important modern discovery was known to ancient India at least two thousand years ago. Charaka mentions predecessors. Specially Atreya and Agnivesa. In fact, he only re-edited the work of Agnivesa. One authority has it that the latter lived in 600 B.C. Charaka was at the court of the Kushan emperor Kanishka in 100 A.D. at Peshawar. Hippocrates, father of Western medicine (460-375 B.C.). Is said to have borrowed much from Indian Materia Medica. The advanced nature of Indian medicine centuries before Christ is undisputed. In fact, Ayurveda knew many facts of modern medicine and dietetics.

The comprehensive food-list includes various kinds of vegetables, grain, pulses, milk and honey. Their effects on the body are also mentioned in detail. Milk and its products are given special attention. Milk preserves youth and protects the body from many a disease. Its vitalising qualities are highly praises. Milk of the goat, horse, camel, mule, donkey and even the elephant is described.

Of fruits, Amla gets the top rank. It is said to contain all tastes except salt. If taken properly, it well give everlasting youth. Besides recommending for the daily menu, it is included in many Ayurvedic medicinal preparation. The Nutrition Research Laboratories at Coonoor discovered that Amla is the world's richest fruit in Vitamin C.

Charaka exhibits a surprising degree of liberalism. It does not insist on nourishing our tissues with similar animal tissues. Alternate foodstuffs with similar qualities should be

taken. The sperm deficiency in the human system can, for instance, be made up by taking milk and ghee.

How unlike the westernized Indian physician of today who insists on even grey-haired vegetarians consuming egg and meat juice. Ayurveda is not rigid at all.

Charaka says “Let your diet be anything, but this is the acid test. It should protect health and prevent onset of disease.”

Advice of utmost. Liberalism regarding the individual’s likes and dislikes for whatever he consumes is given at length. It is plainly said food should be to the individual’s taste and colour sense and increase his appetite at the very sight of it. Also, “we have studied but one country. Foods differ from land to land. All of them should be tasted, and if found beneficial, included in the diet." At another place, it is said: "There is no limit to this vast field—Ayurveda. It grows with the tomato and the time."

The need for inclusion of new discoveries, further study and research is thus clearly envisaged. There are orthodox families in this country which eschew cabbage on the ground that they are foreign in origin.

Ayurveda recommends special diet for each season and to suit the physical taste of the individual. Winter demands rich and nourishing dishes. Milk, cane juice, honey and new grain are recommended. In contrast, summer requires a light diet, preferably in liquid

form, cooling and soothing. Old grain, malt, pulse soup and vegetables are the best. Curds and buttermilk are preferable to milk. Drink is taboo. The rainy season demands caution. The weather is cloudy, the heat comes out of the earth due to the rains and the water in the rivers and the lakes is impure. Honey is good. Great care should be taken regarding the bowels and the diet regulated.

About individuals, special attention is paid to the expectant mother, the mother and the child. The pregnant woman's diet has to be carefully attended to. Mother's milk is the best for the child. In its absence, milk of another woman is the best alternative. Rules are laid down for choosing such women.

A science which could enunciate such sound principles of diet, comparing very favourably with modern dietetic principles, even thousands of years ago, deserves attention and patronage in free India. It is a tragedy that these great truths exist in a confused and ill-understood form only in the rural areas. Yet, a good slice of the orthodox population still practises the laws of India's ancient dietetics to a very appreciable extent. Further research is bound to throw more light on the authenticity of several of the claims in this branch of Ayurveda.

Diet

One should take food when he is hungry. He should not be guided by the stroke of the clock for taking his food. Generally the rule is that one should take food in the morning and in the evening. He should not take anything in between the two meals. Just as Agnihotra is performed morning and evening, so also food should be taken in the morning and in the evening. Hunger is Jatharagni. Food is the Ahuti for the Jatharagni.

Sweet things should be taken first; then saltish and sour things. In the end one should take bitter things. Sweet things are destructive of wind, and so they are to be taken first. Saltish and sour things increase the digestive power and so should be taken in the middle. Bitter taste reduces phlegm and so it should be taken last. Ghee should be taken first. This reduces wind. The last item of food should be light.

Water should not be taken profusely before food. It makes the digestive fire weak. Water taken during meals makes the digestive fire bright and water taken at the close of the food makes one fat.

Half the stomach should be filled with food, one quarter with water and the last quarter should be left free for air. A hungry man should not drink water and a thirsty man should not eat food. A thirsty man if he eats food will develop Gulmarog and a hungry man taking water will develop Jalodar. Taking large quantity of water during food is harmful.

One should take a small quantity of water during meals. His digestion will be affected if he drinks large quantity of water during food. A glutton is short-lived. He loses his health, strength and vitality. People dislike him. It is a sin to take food bellyful when there is no hunger.

A sage takes 8 gras of diet, a Vanaprastha takes 16 gras and a householder takes 32 gras. For a Brahmachari the quantity is undetermined. That means he has to take just what is indispensable. A gras is equal to the size of an egg of a hen.

It is beneficial to take a small quantity of curd with salt.

Food should be taken in a calm and quiet place, free from anxiety and sorrow, observing silence. This has very great effect on the health of the person. Food taken when one is weighed down by great care, in hurry, in a sorrowful mood affects the health and he contracts some disease or other in the long run.

At the end of the meals one should sip a little water (Achaman) and then get up. He should clean his mouth well with water and remove all particles of food sticking to the mouth and teeth. Wash both the hands with cold water. Rub the hands together a few times and apply them on the eyes. You will be cured of Timira of the eyes if you do so.

Diet (Pathya)

Food exercises a tremendous influence on the mind and temperament of the individual.

Ayurveda attaches very great importance to Pathya (diet) in the treatment of diseases. At the end of every disease elaborate directions for the observance of Pathya are given. Without Pathya diseases cannot be cured even with thousands of medicines.

You will not succumb to any disease if you strictly observe the laws of diet (Pathya) and the laws of nature.

Diet varies with the place, climate, the soil, the environment and Prakriti of man.

The interval between two meals is four hours. Dd not remain without food for more than eight hours, because the tissues will waste. Do not take food at a time when the previous meal has not yet been digested. A man of Pitta Prakriti should take bitter things such as Patola, Karabella, etc.

Takra (buttermilk) is useful in Grahani and Arsha. Goat's milk is beneficial in Raja Yakshma (T.B.). Cow's Ghee is useful in Epilepsy, Jimmi Khand in Arsha.

Honey keeps down Kapha and Pitta. Ghee pacifies Vata and Pitta. Goat's milk prevents gradual wastage and emaciation of body. Sugarcandy is a good diuretic.

Milk and fish are incompatibles. Milk has Seetaveerya (cold). Fish has Ushna-veerya (hot).

Meat should not be taken with honey, milk, sesamum, molasses, Maasha (Black gram). If the rule is violated one will get deafness, dumbness, blindness.

Do not take milk after taking radish, garlic, Tulasi. Never take hot honey. Never take honey with hot milk. Never take equal quantity of honey and ghee. Do not take ghee kept in bronze vessels. Do not take alcohol with Khichadi or Paayasa.

Tamarind, chillies, pumpkin, sour things, oils, jaggery are all anti-pathya. Lauki (bottle gourd), Parval, beans (Chemi in Hindi, Avarakai in Tamil), snakegourd, moong-ki-dal (green gram), brinjal, cow's ghee are all Pathya.

Diet in Diseases

Albuminuria

In albuminuria or Bright's disease (disease of the kidneys) give mung dal water, barley water, green vegetables, salads, cauliflower, turnip, whey, sago, rice, bread of Wheat, bajra, joar.

Do not give salt, meat, proteins, sugar, sweets, spicy articles, pickles, potatoes, peas, cheese, alcohol.

Anaemia

In anaemia give tomatoes, mung dal, wheat, bajra, joar, barley, vegetables, mangoes, grapes, amalaka, banana, milk, whey, cream, butter.

Constipation

In constipation give barley, wheat, cabbage, salads, plenty of vegetables, spinach, apples, figs, prunes, dates, oranges, grapes, bananas, milk. Give up tea, pastry, cheese.

Diabetes

In diabetes take cream, butter, milk, cheese, nuts of all kinds, lemons and oranges in moderation; take mung, green vegetables, cabbages, cauliflower, tomatoes, bread made of Bengal gram and wheat or barley (misre rottie), cucumber.

Do not take sugar and starch in any form, rice, sago, vermicelli, arrowroot, corn flower, barley, potatoes, peas, pastry and puddings of all kinds.

Diarrhoea

In diarrhoea take barley water, whey, rice water, mung water, buttermilk, rice and buttermilk.

Do not take pulses, green vegetables, potatoes and fruits, all solid foods, sweetmeats.

Dyspepsia

In dyspepsia take mung, barley bread, rice, sago, potatoes, green vegetables and fruits in small quantities, milk, butter, ghee in moderation, oranges, prunes, whey, barley water, buttermilk.

Do not take pastry, sweetmeats, thick pulses, icecream, all starchy and sugary foods, unripe fruits, uncooked vegetables, acid fruits, etc.

Fevers

Give orange juice, mung water, conjee in fevers. Milk should not be given for 7 days. Do not give ghee, pulses, sweets, heavy foods, solids.

Gout

Take all fresh vegetables, rice, sago, fresh ripe fruits, wheat, bajra, joar, potatoes, salads, milk, milk puddings, lime juice freely diluted. In small quantities take tomatoes, beans, peas and other pulses, butter, ghee, cheese.

Do not take rich foods, animal foods, pastries, jellies, confection, all acid fruits, all liquors.

Obesity

Take wheat, bajra, joar, mung water, butter in moderation, milk, grapes, oranges, green vegetables such as cabbages, spinach (palak), tomatoes.

Do not take ghee, pastry, sweets, too much rice, too much sugar, thick pulses.

Phthisis

Take mung, wheat, rice, chana, cream, milk, a fruits, all vegetables.

Rheumatism

During the stage of fever and joint inflammation take fluids only such as diluted milk, mung water, fruit jellies.

When the febrile stage is over, take milk, mung water and vegetables.

Fifteen days after the temperature has returned to normal, take bread, rice, green vegetables, milk, mung water.

Do not take pastry, sweets, pumpkin, black gram, alcohol.

Typhoid Fever

During the febrile stage, fluids only—glucose water, barley water or rice water, pure water—should be given. Do not give solid food for some days even when the temperature has become normal.

The Digestive Fire

Let us see what the Ayurvedic science has to say regarding digestion.

The food is digested by the internal fire which assumes four forms:

I. The regular working digestive fire where Vata, Pitta and Kapha exist in a definite proportion to maintain a state of equilibrium and which is not influenced by any of the humours.

II. The irregular working digestive fire is caused by vitiation of the Vata. If the proportion in the Vata is upset, vitiation of Vata results.

III. The intense working digestive fire is caused by vitiation of Pitta.

IV. The dull working digestive fire is due to vitiation of Kapha.

The regular working digestive fire digests the food properly at the proper time. Here, wind, bile and phlegm maintain a state of equilibrium.

The irregular working digestive fire only occasionally digests the food satisfactorily at the proper time but at other times it causes distention of the abdomen, gripping pains in the bowels, Atisaram, a sensation of heaviness in the stomach, gurgling sounds in the bowels and ultimately digests the food.

The intense working digestive fire digests quickly any amount of food, even if it is taken at very short intervals. After digestion is completed, it causes dryness, heat, redness, pain, swelling and alteration of the functions in the throat, palate and lips.

The dull working digestive fire causes heaviness of the belly and head, bronchitis, asthma, salivary discharge, vomiting, a feeling of weariness of the limbs and digests even a small quantity of food slowly after a very long time.

The period of life, complexion, strength, health, exertion, growth, lustre, Ojas, energy, animal and other kinds of heat, and the life breaths have all been the result of the digestive fire within the human frame or constitution. When this fire becomes extinguished, the person dies. When it burns within the body, one lives long without diseases of any kind. When it becomes vitiated one becomes afflicted with disease. For these reasons the Agni is the root. Pitta is the only fire present in the system, as all acts from the digestion of food to the disintegration of tissues are performed with the help of Pitta.

Chapter VII

AYURVEDIC PSYCHOLOGY

Ayurvedic psychology is vast and profound. Ayurveda follows the Yogic psychology.

Ayurveda separates Manas (mind) from the ordinary senses, as it has many functions which are not possessed by any of the other senses.

According to Charaka, the Self is active. The mind moves by its activity. The senses move by the operation of mind. The Self is conscious (Chetana). But this consciousness does not belong to the Self in itself. It is attained only by its connection with the senses through mind or Manas.

According to Charaka, there is another transcendental Self (Paramatma) apart from this Self. This is different from the Self which participates in the union of the body and the senses.

The subtler or transcendental Self is unchangeable (Nirvikara). The unchangeableness of the Self consists in its being able to unite with itself its past and future states. If the Self were not permanent, it could not unite with itself all its past experience.

The pleasure and pain, joy and sorrow, the sufferings and enjoyment that affect you should not be attributed to the Self but to mind or Manas.

Knowledge implies a process and a change. This Self manifests consciousness only in those parts where it becomes associated with the mind and the senses.

Charaka says that the mind, the Self and the body are linked together like a tripod, on which life rests. If any one of the components is missing, the unity is broken.

Just as the tree is involved in the seed, so also this entire universe is involved in the Mulaprakriti. Prakriti is homogeneous. It is made up of three Gunas—Sattva, Rajas and Tamas. When the three Gunas are in a state of equilibrium or equipoise, there is no manifestation of Prakriti. A disturbance in the equilibrium takes place in the Prakriti and this world is projected. The three Gunas manifest.

Sattva is white. White colour is symbolic of peace, Santi. Sattva is light, peace or harmony.

Rajas is red. Red colour is symbolic of excitement. Rajas is passion, struggle, motion.

Tamas is black. Black colour is symbolic of Moha (ignorance, infatuation, delusion). Tamas is inertia, darkness, sloth.

Mind is the direct cause of pleasure and pain. It is the superintendent of all the ten senses (Adhishthayaka).

The mind comes in contact with its objects and experiences pleasure and pain.

It thinks of the objects of thought and moves the sense-organs. The senses, guided by the mind, grasp their respective objects and produce their knowledge.

When the Self or Atman is associated with the mind, it has the following qualities: desire, hatred, effort, pleasure, pain, Prana (the upward current of breath), Apana (the downward force acting in the direction of the rectum), the opening and closing of the eyelids, imagination, thought, decision of intellect, energy, sense-cognitions.

Kindness, mercy, truthfulness, virtue, faith, Self-knowledge, retentive power (Medha), intelligence, self-control (Dhriti), sense of duty are all Sattvic qualities of the mind.

Pride, untruthfulness, cruelty, conceit, passion, anger, impatience, restlessness, suffering, boastfulness, are the Rajasic qualities of the mind.

Dullness, idleness, sleepiness, sloth, inertia, darkness, viciousness, lack of retentive power are all Tamasic qualities of the mind.

Prayatna is that particular quality by the rise of which in the soul the mind is moved to activity.

The one mind appears as diverse owing to various objects of thought. It may sometimes have religious thoughts and appear religious. At other times it entertains lustful thoughts and appears lustful.

The mind grasps colour, smell, sound, taste and touch.

It imagines in diverse ways. "This will do good to me" or "This will do me harm."

In the same man the mind sometimes appears as angry, virtuous, ignorant, lustful. But in reality the mind is one and the same for each person. All these differences do not appear at the same time with the same person as might have been the case if there were many minds for one and the same person.

The mind is atomic, for otherwise many different functions could not be performed by one and the same mind at the same time.

A man is called Sattvic, Rajasic or Tamasic according as predominance of one or other of these Gunas is observed in that man.

The connection of the body, the senses, the mind and the Self is called life (Jivita).

The five sense-cognitions are caused through the contiguity of the senses, the sense objects, mind and the soul.

Though all the senses are made up of the five elements, yet those senses which contain any element in a preponderating degree were regarded as made up of that element. The sense which has a particular element in a preponderating degree is considered as having by virtue of that a special capacity for grasping that particular element.

A Sound Mind Ensures Sound Health

The mind has very intimate connection with the body. When the body suffers, the mind also suffers. When the mind suffers, there is reaction in the body as well. Therefore one who knows the secret of keeping the mind in a healthy state can keep his body also in a sound condition.

A doubting man always suffers from some disease or other. He suspects everybody. His own mind is the cause for his suffering. He has no self-confidence. He thinks always that others are trying to harm him. He feels that others are viewing him with suspicion and that they think very low of him. This is his own creation. The more he thinks thus, the more is he worried.

Faith in the doctor from whom he takes medicine is very essential for cure. A man who has no confidence in the other goes on changing the doctor and medicine every day. This is the reason why a patient gets no relief even after protracted treatment with different doctors. They say: "I have tried all medicines and all doctors. But there is no relief at all."

It is very difficult for a rich man to have faith in any one doctor. He is proud of his wealth. He expects a cure for his ailment in a few hours or a few days. He is very impatient. He takes medicine from two or three doctors at a time. This is the height of his folly. A poor

man has faith and he is able to get a cure even from an ordinary doctor without much qualifications.

Faith is very essential in curing mental diseases. In the case of a physical ailment sometimes the patient is able to get a cure even without much faith. The cause of the disease is evident and the cure is easy. In cases where diseases of the mind are concerned, faith is very essential. Then the cure is very easy. The patient confesses fully and expresses himself fully. He becomes light at heart. Confession is half cure.

There are two kinds of patients suffering from mental diseases. One is he in whom desires are not fulfilled. One suppresses this by his ego. Such a patient suffers from hysteria in the long run. Sometimes he expresses himself fully under the influence of the disease. In the ordinary course he is unable to express his ideas on account of shyness. For example one has intense desire to earn money and become rich. He has no means of doing it for he has no suitable qualification. In the state of hysteria he says, "I shall get a lakh of rupees tomorrow. The State Bank is sending me a cheque through a friend of mine. I shall get the first prize in the cross-word puzzle competition," and so on.

The second type of man has connection with his character. Take for example a certain individual committed adultery with another's wife, or say he committed theft. The guilty conscience pricks him always. He feels that everyone is speaking about his theft or adultery privately. His own mind, his guilty conscience is harassing him now. Such a man

develops in course of time ulcer in his stomach, palpitation of heart, consumption, leucoderma and such other diseases.

Fear in seclusion, shame to face others are all due to wrongs suppressed. But the moment he admits them in public or before the Lord, he is free from all worries. He has a light heart. He feels relief.

A grown-up man does not confess his mistakes, because the ego is strong in him and he suppresses the guilt. He feels he is a very big man and he should not confess his crime before his juniors. Such a man has no faith even in God.

Out of fear of punishment some take to devotional practices. They think that by such practices they can escape the Yamaraj's rod of punishment. Such people are always afraid. They do not derive the full benefit of devotion. The moment some calamity overcomes them, they give up all devotional practices.

A great psychologist of the West has said, "I have not seen in my forty years' experience as a psychologist, even one man who has faith in God and who had suffered from mental ailments. I have also not seen anyone free from his mental disease without having faith in God. Thus it is clear that those who have faith in the Lord do not suffer from any mental ailment."

Mental ailment has very close connection with want of faith in God. One who works always for the good of others never suffers from mental diseases.

Feel, "The Lord is all-merciful. He attends to the good of all. He makes all happy. All are His children." With this faith, work for the good of all. You will not suffer from any mental ailment at any time. You will become more and more healthy both mentally and physically.

Disease is the name for the feeble state of the mind. There is very close connection with one's internal as well as external world. When you are having something bad at heart, the Lord who is the Antaryamin gives you punishment from within and as a result of that your mind always remains diseased. Therefore ever exert to remain mentally pure. Do nothing which will affect your mental peace.

One who has faith in rebirth and the law of cause and effect, is seen to be more religious and God-fearing than one who has no such faith. The latter has no fear of anything. He does not believe in rebirth. He thinks he can do any evil and yet go unharmed. He becomes an atheist as he has no fear of punishment by any superior authority. He thinks that he can escape punishment if he is not detected by those responsible for the peace of the land, i.e., the police or other Government officials. One who has fear of God will never indulge in adultery, black-marketing, etc.

Man gets the worst of mental diseases when he acts against the dictates of his own conscience, and against the dictates of Dharma and religion.

Have faith in your own Self. Have faith in God. Do the right thing. Always fear sin. Help others. Work for the good of others. You will be free from all diseases. You will be ever healthy and happy. This is the key to success, health and happiness!

Worry, anger, hatred and fear generate many diseases. Worry and fear intensify every disease. Worry, anxiety and fear turn a little ordinary fever into typhoid, a little diarrhoea into cholera, a little cough into phthigis or pneumonia, a slight increase of urine into diabetes, a little blood-pressure into very high blood-pressure.

If the patient has no peace of mind, all kinds of medical treatment will fail. Peace of mind alone will cure every disease without any drug-treatment.

Practise Japa, meditation. Pray. Fast. Study religious books. Have Satsanga. Discipline the mind. You can have peace of mind

Right mental culture is the right and sure remedy for any disease.

Chapter VIII

NADI VIJNANA

(Science of Pulse)

Introduction

The Indian Science of Pulse is a very important and vital branch of the Indian system of Medicine or Ayurveda.

An accurate knowledge of the science of pulse will certainly have much of the unnecessary waste of time and money. He who has knowledge of this sublime science of pulse will be able to foretell the appearance of a disease with its progress long before it has taken a strong hold in the constitution of the patient.

The ancient Ayurvedic Physicians of India had attained great mastery and excellence in the science of feeling the pulse. They depended on the pulse for diagnosing a disease. They had no apparatuses and appliances for the examination of blood, urine, stool and sputum. They had no microscope or sphygmometer. And yet they were highly successful without the aid of appliances in finding out the exact nature of the diseases. What a great marvel! What a great wonder! How intelligent they were!

What Is Pulse

The heart-muscle contracts. A wave of increased pressure is transmitted by Vayu along the arteries. This wave is called Pulse. The pulse indicates the normal and abnormal conditions of the body.

Where to Feel Pulse

Generally the pulse is felt in the radial artery, because it rests on the bone radius and it is easily accessible too.

The pulse is felt in the tibial and temporal arteries also. It can be felt in the arteries in the neck, nose, eye, ear, tongue and penis as the Prana Vayu is predominant in them.

The radial pulse is felt at the wrist on the radial artery by three fingers along two inches. The three digits commence from the root of the thumb. The first, second and third digits represent Vata, Pitta and Kapha respectively. They are examined by the index, middle and ring fingers respectively.

The pulse is prominent on the left side in women and on the right side in men on account of the alternate disposition of the transverse Kurma Nadi at the navel.

Science of Pulse

There are 72,000 arteries in the body. They all form their centres in the navel or umbilicus.

Fourteen arteries are important. They are Ida, Pingala, Sushumna, Saraswati, Varuni, Pusa, Hastijihva, Yasasvini, Visvodari, Kuhu, Sankhini, Payaswini, Alambusa and Gandhari. Of these fourteen the first three are most important.

Pulse reveals the Doshas arising from the combination of the two Doshas or three Doshas.

Himstra, Snayu, Vasa Nadi, Dhamani, Dhara, Tantuki, Jivitgna and Sira are the designations of the pulse.

By feeling the pulse the three kinds of Doshas are ascertained by the three kinds of movement of the pulse, viz., slow, middle and swift.

The pulse indicates whether the disease is due to Vata or Pitta or Kapha or due to the influence of two Doshas combined or three Doshas combined or whether the disease is curable or incurable.

Nature of Pulse

Pulse in a healthy person is slow and strong. The movement of the pulse is like that of an earthworm.

The pulse beats mildly in the morning, quickly at noon and moderately at night.

Benefits of Feeling Pulse

The examination of the pulse will reveal the knowledge of the impending disease, the three Doshas individually and in combination and the curability and the incurability of diseases.

Just as face is index of the mind, just as eye is the index of the state of heart, so also pulse is an index of condition of the heart, blood-circulation and the entire system of a man. The examination of the pulse gives convincing facts.

Just as the strings of violin or Veena or Sitar express the musical notes, the pulse expresses the symptoms of the diseases.

It is very difficult to attain the knowledge of the pulse. Much experience, much clinical observation and study are necessary. A keen intelligence is also necessary.

How to Examine the Pulse

You will have to learn the pulse under the guidance of an experienced and able Ayurvedic physician. The grace of God and one's own virtue are also necessary. Knowledge of the pulse is attained through long practice.

The student should at first feel the pulse of healthy persons.

The pulse of a sick person takes different attitudes in connection with the patient's age, time and the peculiar character of the disease.

Examine the pulse in the morning after sunrise in the radial artery above the thumb on an empty stomach. The patient should sit comfortably. Feel the pulse with your three fingers—index, middle and ring fingers.

The examiner of the pulse also should sit comfortably. He should have a calm mind. He should have perfect concentration. He should be free from anger and lust.

You cannot feel the pulse clearly and distinctly after sexual intercourse, when one has just taken his meal or bath, when he is hungry, thirsty or heated owing to exposure to sun, when he is fatigued due to exercise, when he has checked his calls of nature, when the mind is disturbed by emotion. The pulse is not normal and hence unfit for examination in such cases.

Place the hand to be examined in a curved state. Examine the pulse with your left hand. Feel the pulse three times by holding and letting loose the hand.

Indication of Pulse

The pulse at the wrist indicates digestion, onset of fever and derangement of the Vata, Pitta and Kapha.

The pulse in the neck indicates fear, anger, sexual union, thirst, fatigue, bereavement, the nature of accidental fear.

The pulse in the nose indicates sexual desire, the life and death of the patient, diseases of the throat, head, ear, face and mouth, passion, headache.

Pulse Rate

The pulse-rate of a new born infant is 130 per minute. In an adult it is 72 per minute; in an old man of 80 it is 60. In young women the pulse-rate is faster than in men by 5 beats per minute.

The pulse-rate is increased in emotional excitement, long walk, during menstruation, and absence of menstruation.

The pulse is slow in convalescents, depressed conditions, grief, fear, starvation, excessive copulation, dyspepsia, emaciation, wasting diseases like consumption, diarrhoea, diabetes, anaemia, general debility.

Exercise, emotion, etc., modify the pulse-rate temporarily. If rest is given, normal condition will manifest again. This is not pathological.

The pulse which is too rapid, too slow, too crooked, too feeble is of pathological importance.

Pulse in Disease

The science of pulse is inseparably associated with the Tridosha theory of Ayurveda. A perfect knowledge of the Tridosha theory, the knowledge of Vata (air), Pitta (heat) and Kapha (phlegm), the three vital principles in the composition of the human body is, therefore, absolutely essential for a proper understanding of sphygmology or the nature of the pulse in Ayurveda.

The single Nadi is divided into three parts and possesses the characteristics of Vata, Pitta and Kapha. The Vayu Nadi lies beneath the first finger, the Pitta Nadi beneath the second and the Kapha Nadi beneath the third.

Brahma, Siva and Vishnu—these are the respective presiding deities of Vayu Nadi, Pitta Nadi and Kapha Nadi.

The predominance of Vata is felt in the rainy season and winter; the predominance of Pitta is felt in the autumn and summer; the predominance of Kapha is felt in the spring.

The predominance of Kapha is felt after taking food, t hat of Pitta during digestion and that of Vata after the food is digested.

The predominance of Kapha is felt in the first part of the day and the night that of Pitta in the second part and that of the Vata in the third part.

Colours of Vata Nadi, Pitta Nadi and Kapha Nadi are respectively blue, pale and white.

The touch of Pitta Nadi is warm, that of Kapha Nadi is cold, and that of Vata Nadi is neither warm nor cold.

The movement of the pulse under the fore-finger is that of Vata, under the middle-finger is that of Pitta and under the ring-finger is that of Kapha.

Vata Nadi is crooked, Pitta Nadi is flickering and Kapha Nadi is steady.

In fever the pulse is quick and flickering. It is called Chanchala pulse. The pulse in chronic fever and diarrhoea is called Durbala (weak). The pulse in a more deteriorated state of

body is called Ksheera. The pulse in very long-standing diseases is called Deerghagaamini. The state in an oncoming fever and Vata pulse is called Tejapunja.

Movement of the Nadi

The movement of Vata Nadi is like that of serpents nod leeches. The movement of Pitta Nadi is like that of Kulinga, crows and frogs.

The movement of Kapha Nadi is like that of pigeons, peacocks, swans and cocks.

The movement of the pulse becomes crooked in the case of excess of Vata; rapid in the case of excess of Pitta; heavy in the case of excess of Kapha; and mixed in the case of mixed Doshas.

The movement of the pulse becomes crooked like that of snake, leech and scorpion in the case of excess of Vata. The movement is like that of the crow, the Lava and the frog in the case of excess of Pitta. The movement of the pulse is like that of gander, the peacock, the pigeon, the dove and the cock in the case of excess of Kapha.

In the case of excess of both Vata and Pitta the movement of the pulse is like that of the snake and that of the frog at frequent intervals.

The movement of the pulse is like that of the movement of the snake and the gander in the case of excess of Vata and Kapha.

The movement of the pulse is like that of the movement of the frog and the peacock in the case of excess of Pitta and Kapha.

The pulse due to the excess of the three Doshas moves just like the snake, the Lava and the gander.

Low Pulse

In serious Sannipata the pulse sometimes beats slowly, sometimes loosely, sometimes beats and sometimes does not, sometimes becomes throaty. A pulse of this type cannot be restored to its normal condition.

When the pulse is cold but the body is warm, again when the pulse is warm but the body cold, and when the pulse has various movements, the patient must die.

Sometimes the pulse stops on account of swoon, fear, sorrow, the carrying of heavy loads, a fall from a high place, purgation, and loss of semen due to excessive copulation. This does not indicate death, because the pulse beats again after some time.

If anyone fasts, if a healthy man has sexual intercourse, his pulse becomes weak and rapid.

In pregnancy the pulse becomes weak and moves slowly.

Pulse and Diet

The pulse of a man who has taken sweet things moves like a peacock or frog, that of the man who has taken bitter things moves like an earth-worm, that of the man who has taken sour things becomes hot and jumps like a frog, that of the man who has taken pungent things moves like a Vringa bird, that of the man who has taken astringent things becomes hard and dejected, that of the man who has taken saline things becomes straight and rapid.

The taking of white pumpkin (Kushmanda or Petha) and Munakka makes the pulse heavy; milk makes it cool and steady; meat makes it slow and rigid; greens and plantains make it full; jaggery and oils make it slow and strong; roots make it slow; dried things make it slow and heavy; bitter things make it dull; saline things make it straight and light; hot things make it hard and dry; sour things make it cool; solid things make it tender; liquid things make it hard.

Pulse in Allopathy

Allopathy also recognises the theory of pulse and its efficacy in determining the nature of the disease and its cure. Allopathy, too, has realised its usefulness and nowadays examination of the pulse is given the proper place in the treatment of diseases.

Definition

At each heart-beat four to six ounces of blood are sent into the aorta. A fluid wave distends the arteries as it passes and is transmitted along the arteries all over the body. This fluid wave is called pulse. The physician has in the wave a valuable means of studying both the state of the artery as regards elasticity and the heart action.

Pulse is the expansion and contraction of the artery caused by the blood which is being pumped into it by the heart.

Pulse-Rate

The pulse-rate is usually about 72 per minute but it may vary in health from 50 to 100. It is quicker in children and slower in old age than in middle life.

In a newborn infant the pulse-rate is 140 per minute, and, twelve months old 120, and in a child about 100. In old age, the pulse becomes slower than 60.

In childhood and youth, the wall of the artery is very thin. In old age and in some degenerative process, the vessel wall becomes so thick that it may be felt like a piece of whip cord rolling beneath the finger. This gives the valuable information to the physician as to the existence of Bright's diseases, the liability to apoplexy, etc.

The size of the column felt also gives information. After great muscular exertion or when the heart is beating strongly, the vessels of the limbs are full and the pulse is large. In the case of internal inflammation the vessels of the limbs are empty. The pulse is thin and wiry.

Pulse and Diseases

Different types of heart diseases have special features of the pulse. In auricular fibrillation the general character is irregularity.

In cases where the aortic valve is incompetent, the pulse has the peculiarity of rising very quickly and collapsing suddenly (water-hammer pulse).

In fevers a dicrotic pulse indicates considerable nervous prostration in which the heart continues to beat violently, while the small blood vessels have lost their tone. Dicrotic pulse is one in which two impulses are felt by the finger at each heart-beat.

Examination of Pulse

The examination of the pulse gives you direct information regarding the condition of the walls of the arteries and the amount and variation of pressure of the contained blood. By

careful and intelligent observation you can obtain very valuable information regarding the state of the heart and circulation, as well as the general state of the patient.

The patient should not make any effort or strain before the examination of the pulse.

Feel the rate of the pulse, its rhythm of pulse (irregularity, inequality), size of the artery (calibre), condition of the vessel wall, volume, amount of movement during a pulse-wave, the blood pressure in the artery during the systolic beat, the blood-pressure between the beats (tension), the form of the individual pulse wave (rise, maintenance and fall of pressure).

The successive beats of the pulse may recur at equal or unequal intervals giving a regular or irregular rhythm. There may be an occasional intermission in the pulse. The intermission may recur, as in pulses bigeminus after two beats. The individual beats may be irregular in their time-relation to each other. They may be unequal in volume too.

A small instrument known as "sphygmograph" has been devised to register the waves.

Abnormal Pulses

A rapid pulse is one over 100. A running pulse is very quick. The beats are difficult to distinguish. They appear to run into each other. The pulse cannot be counted (as in Tachycardia).

A slow pulse is one below 60 (as in Bradycardia). Napoleon had Bradycardia.

A low volume, low tension, thready pulse denotes a low blood-pressure. It may be due to loss of blood as in bleeding.

In failure of heart the pulse is small and easily compressible.

Abounding pulse is of full volume; difficult to compress. It is seen in cases of high blood-pressure and apoplexy.

A high tension pulse occurs in some cases of high blood-pressure, when the arteries have undergone calcareous degeneration, as in arterio-sclerosis.

An irregular pulse is one in which the intervals between the pulse beats vary in length. Sometimes the beats seem to run together quickly; at other times the intervals are long and the pulse appears slow.

An intermittent pulse is one in which some of the beats are missed.

A dicrotic pulse is one in which two expansions of the artery can be felt instead of one. The second is like an echo of the first true wave of expansion. Every heart beat is counted twice. The true pulse wave is easily recognisable. The second wave is of smaller volume than the first.

Corrigan's pulse is one which characterises incompetence of the aortic valve. The pulse is felt but it immediately recedes as the blood regurgitates into the left ventricle. It is also described as a collapsing pulse and a water-hammer pulse.

Chapter IX

INDIAN SURGERY

That our ancients had a thorough knowledge of the body and its functions, called Sareera Sastra, is revealed by the various references in the Vedas. There is a detailed account in the Atharvana Veda of Asthipanjara (osteology). Chapter 7 of Charaka and chapters 4 to 6, 7 and 9 of Sushruta deal in detail with Sareera-sthana and Sareera-astharanam (Anatomy and Physiology). In the Vedic age the physician is distinguished from the surgeon. The latter belongs to the Dhanvantari school. Surgeons again were of two classes. Shalya Tantrajnas (major surgeons) and—Salakya Tantrajnas (minor surgeons) and they deal respectively with surgery above the neck, and surgery in other parts of the body, cavity, etc. What Dhanvantari taught was brought to perfection by Sushruta. Reference to operation in the abdomen to set right deceased intestines are not wanting. An army of skilled doctors and surgeons with necessary appliances were at hand in the Mahabharata Yuddha. Mahavarga tells us that Jeevaka, the personal physician of Buddha practised cranio surgery with success. Bhojaprabandha tells us of a cranio operation on Bhoja under anaesthetics. Rigveda mentions Yajna Sirassandhana (attaching a severed head to the trunk by surgery): and replacement of vispola's by an iron one (by means of amputation and artificial limb); and the substitution of an eye-ball with that of an animal.

As late as 9th century A.D. Westerners learnt intricate surgery from the Ayurvedic surgeons.

There are several chapters in Sushruta which will be revelation to those who little realised the surgical side of Ayurveda.

Sushruta has been translated into Latin by Hustler. There is a German version of it by Mueller. These clearly indicate that Ayurveda commanded a very high respect in the West.

Pythagorus, the Greek physician was indebted to Sushruta for his knowledge of surgery.

Shalya or surgery is one of the eight sections of Ayurveda. It occupies the first place in the work of Sushruta.

Charaka, Atreya, Harita, Agnivesha were more physicians than surgeons. Dhanvantari, Sushruta, Aupadihenava, Aurabhra, Pushkalavata were rather surgeons than physicians.

Indian surgeons of yore used one hundred and twenty- five surgical instruments for ophthalmic, obstetric and other operations.

They were doing Rhinoplasty. They were experts in forming new ears and noses. In cases of broken legs the surgeons used to substitute 'iron legs', Ayasa-Jangha (Vide Rig-Veda 1-

116, 153) and to furnish artificial eyes in places of those plucked out (Rig-Veda 1-115-16).

Arrows lodged in the bodies of the warriors. were dexterously extracted, and their wounds promptly dressed by the army surgeons.

The Ashwins have given new teeth to Poosha, new eyes to Bhagdeva. The Indian surgeons did skin grafting and cataract operations also. They were also experts in performing amputations and abdominal section. They could set fractures and dislocations in men and beasts, reduce hernia and extract foreign-bodies.

Inoculation for small-pox was also done by them. They used to practise the dissection of the human body and taught it to their disciples. They knew human anatomy and physiology.

Sushruta gives very minute directions to be observed in the performance of surgical operations. He clearly describes the method of opening abscesses, treating inflammations, tumour, fistulae, and of applying blisters, cautery, etc.

He classifies surgical operations into Aharya (extracting solid bodies), Bhedya (excising), Chhedya (incising), Eshya (probing), Lekhya Vedhya (puncturing) and Visravaniya (evacuating fluids).

There are 105 Yantras (appliances) and 20 Shastras (instruments).

The Yantras are divided into 6 kinds: Svastikas (pincers or forceps) 24 forms, Sandashas (tongs of two kinds), Talas of two kinds; Nadis (tubulas) instruments like catheters of 20 varieties; Shalakas (bougies) of 30 sorts; Upayantras (dressings Sutures, 26 in number). Hand also is the most indispensable implement.

The Shastras are Ardhadhara, Atimukha, Ara, Badisha, Dantasanku, Eshni, Karapatra, Kartirika, Kritharika, Kushpatra, Mandalagra, Mudrika, Nakhasashtra, Sharari- mukha, Suchi, Trikurchaka, Utpalapatraka, Vriddhipatra, Vrihimukha and Vetaspatra.

The names of the Yantras are Anguli Yantra, Bhasti Yantra (syringe), Jalodara Yantra, Kakamukha Yantra, Garbha Sankhi Yantra, Simhamukha Yantra, Vyaghramukha Yantra, Shanku Yantra, Tala Yantra, etc.

The surgical operations are performed on auspicious days. The patient sits with his face to the east. The surgeon offers a prayer to the Lord for the speedy recovery of the patient as soon as the operation is over.

In serious surgical operations patients were made insensible by administration of anaesthetics.

Indian surgeons used caustic cautery.

Turning to midwifery every stage of the felns, from t formozan and ovary gland is described in detail in Bholasamhita he with an extraordinary treatise on possibility of changing the sex of the child in the womb, etc.

The precautions for the delivery, the expedients and surgical skill in cases of hard labour, still birth, and cranio operation are all well described. Bhagavatam recites the instances of Vasishtha cutting the womb of a pregnant woman with Kusa Sastra to save the child and mother from a collapse. Chanakya's Artha Sastra deals with post-mortem. The circulatory system and function of the heart are there in Charaka (i.e., even before 5th century B.C.). The Chola kings opened many maternity centres.

Yajurveda deals with the four cavities of the heart; and Dr. Constan's ancient medical science refers to Jeevaka's diagnosis of the internal organs, and bone fractures with the aid of herbs in place of the modern X-ray. Garbhopanishad deals with respiration. The practice of surgery and incisions with the aid of a Pushpapala, etc., objects in the first instance was in vogue.

As for surgical instruments the exhibits in the museums in Naples and Athens are there in proof of their existence in Ayurveda.

"They (the ancient surgeons) performed abdominal section, practised cranial surgery successfully, and no region of the body was thought sacred to the knife. Field surgery was

thoroughly understood... They were acquainted with the circulation of the blood, the distinction between the artery and vein, the use of anaesthetics, the means of arresting haemorrhage and the proper treatment of surgical wounds."

Dissection by medical students was insisted upon and practiced during this time. Nagarjuna, Buddhist priest belonging to a much later date is not only known to

have 'improved upon and supplemented' Sushruta's great work on surgery, but he is also reputed to have been a great surgeon of his time.

The founding of hospitals all over the country was a unique feature of the Buddhist period and these institutions were also known to have provided for surgical treatments. Vagbhata, who is considered to have been a Buddhist, included surgery and surgical instruments in his famous work—Ashtanga Hridaya.

Chapter X

NIDANA

(Diagnosis)

The literature of Indian Medicine is vast and copious. This science is admitted by all to be of great antiquity. It contains a mine of information. It discloses the gems of many marvellous discoveries in the realm of medicine.

In Ayurveda, diagnosis and treatment are based upon the Tridhatu (Tridosha) theory. The Tridosha theory is closely related to that of the Panchabhutas which are the causes for the universe.

Nidana is diagnosis. Chikitsa is treatment. Madhava has investigated at length the causes and symptoms of the largest number of diseases in all their varieties. Sushruta has devoted sixteen chapters treating the classification, causation and symptoms of diseases such as piles, erysipelas, abdominal tumours, abortion, urinary calculi, fistula, carbuncles, tumours, fractures, diseases of the mouth, male generative organ, etc.

Sarangadhara enumerates 80 principal diseases caused by wind, 40 by derangements by bile, 20 by abnormalities of phlegm and 10 by faulty conditions of blood.

Sushruta traces all diseases to one or other of the following seven causes: 1. Corrupt semen or ovum of the father and mother, respectively, causing leprosy, etc.; 2. Indulgence in forbidden food by the mother during pregnancy, or the non-fulfilment of any of her desires during that condition causing blindness, etc., to the child; 3. The derangement of humours in the body causing fever, etc.; 4. Accidents by fall, snake-bite, etc., 5. Variations in the climate, causing cold, etc.; 6.

Superhuman agencies and 7. Natural such as hunger, etc.

Harita reduces the number to three and says that diseases are caused by Karma or by the derangement of the humours, or by both.

Karma is the unavoidable consequence of good or evil acts done in this or in a past existence. Misery and happiness in this life are the inevitable results of our conduct in a past life, and our actions here will determine our happiness or misery in the life to come. When any creature dies, he is born again in some higher or lower state of existence, according to his merit or demerit. So there are certain diseases which are supposed to be the fruits of evil deeds done in a former state of existence. Harita declares that a murderer of a Brahmin will suffer from anaemia, a cow-killer from leprosy, a regicide from consumption, and a murderer in general from diarrhoea. One committing adultery with his master's wife will suffer from gonorrhoea, and the violator of his preceptor's couch from retention of urine. A back-biter will suffer from asthma, a misleader from

giddiness, a cheat from epilepsy, one who occasions or procures abortion from liver complaint, a drunkard from skin diseases, an incendiary from erysipelas, and one prying into another's secrets will lose the sight of one eye. Diseases caused by Karma may be cured by propitiatory rites, expiating ceremonies, and tranquillising efforts. If the rites do not cure the diseases, the patients have the assurance that they will at least check the further progress of the maladies in the life to come.

The art of diagnosis is the most difficult task. It is most important too. According to Ayurveda various factors such as the face of the patient, his temperament, his eye, tongue, skin, pulse, voice, urine and faeces, etc., should be considered.

In diagnosing a disease, the Hindu physicians have been guided by physical signs afforded by inspection, palpation, percussion, auscultation, defaction and degustation.

Palpation, percussion and auscultation are not altogether modern. They are referred to in the works of Charaka. Atreya, in his interesting dialogue with his favourite disciple Harita, speaks with even more precision on the subject.

The examination of the pulse is considered the most important of all. It furnishes the best criterion of the phenomena and progress of disease and it is the one usually depended upon by the Ayurvedic physicians.

In order to know the precise character of the pulse, the radial artery at the wrist is usually chosen. In case of a male patient, his right pulse is generally felt and in the case of a female, the left. In feeling the pulse the physician is to note its compressibility, frequency, regularity, size and the different impressions it produces on the fingers. If it feels like the creeping of a serpent or a leech, wind is supposed to be predominant. If it be jumping like a frog, or similar to the flight of a crow or sparrow, it indicates the predominance of bile. When it strikes the finger slowly and resembles the strutting of peacock, it shows that the phlegm is in excess. The pulse that suggests the running of a partridge is called delirium pulse. An irregular pulse indicates delirium tremens, and a pulse which is almost imperceptible, depressed, irregular and extremely languid, is a precursor of death. Pulsations in one suffering from fever or amorous passions are quick, and in a healthy man they are of a medium and perfectly regular. The capriciousness of the pulse produces other modifications very curiously described. It is interesting to note the similarity between this description of the pulse as found in the ancient Sanskrit treatises, and the doctrine of the pulse taught by the famous physician Galen, "who is the greatest and the best authority in Europe on the subject. For all subsequent writers have simply transferred his teaching on this subject boldly to their own works."

Galen speaks of the pulsus myurus (sharp-tailed pulse, so called as it sinks progressively and becomes smaller and smaller, like a mouse's tail); pulse dorecatisans (goat-leap pulse, as it seems to leap like a goat); pulsus fluctuscus (undulating), etc. This would

suggest that Galen derived his knowledge on the subject from the works of Indian writers.

The methods prescribed for the examination of a patient in Ayurveda are: 1. Darshana (seeing), 2. Sparshana (touch) and 3. Prashna (questioning).

Sushruta stresses upon the thorough examination with the aid of the physician's five organs and questioning i.e., seeing, hearing, touching, tasting, smelling and detailed interrogations.

The Pancha Nidana in its broad sense implies fivefold means of diagnosis. They are (1) Nidana, (2) Purva Rupa, (3) Rupa, (4) Upashaya and (5) Sampraapti.

Etiology (cause) is Nidana. Purva Rupa is premonitory symptoms such as headache, pain, indisposition which manifest before the derangement of the system. Rupa is disease in its full stage (symptomatology). Upashaya is therapeutic test. It is deducing the nature of the disease from therapeutical measures. Pathological change is Sampraapti. The disease is studied logically. Pathology is Sampraapti.

Nidana

The investigation of the root-cause of diseases (whether it is bad food, bad water, indulgence, excesses, etc.) is Nidana. This will give you the clue to diagnosis and

prognosis. One Nidana may possibly be to the root of more than one disease. Nidana alone cannot help you to diagnose diseases.

Nidana is divided into four kinds, viz., (1) Sannikrishta Nidana (immediate cause), (2) Viprakrishta (the remote cause), (3) Vyabhichari and (4) Pradhana. Vyabhichari may or may not cause a disease according to the circumstances but Pradhana will certainly cause the disease. Vague symptoms become very prominent while the disease actually manifests in full force. This stage enables the physician to nip the malady in its bud or shorten its course or mitigate its virulence. Purva Rupa consists of the premonitory symptoms or the prodromata.

The vague symptoms consist of dull aching pain, general malaises, heaviness in the head, loss of appetite, lassitude, etc. These are seen in the incubation period of various diseases and in diseases which have a slow and gradual onset.

Purva Rupa gives the physician some clue to prognosis. It helps him to correlate particular derangement of the Doshas with particular group of prodromata.

Rupas

(Symptomatology)

This includes the signs and symptoms of the disease. It provides the means for clinical diagnosis. The physician will be able to find out whether he has to deal with morbidity of one Dosha, two Doshas or all the three Doshas. He will also be able to find out whether the disease is an effection of Rasa, Rakta, Mamsa, Asthi or any other Dhatus.

Upashaya

(Therapeutic test)

This is diagnosis by experimental treatment. A doubt arises whether a particular disease is due to the derangethent of Vata or not. The physician prescribes a diet, exercise or any other remedial measure known to cure this suspected derangement. If the disease is ameliorated, then the hypothetical proposition is confirmed. If not, it is rejected. If the fever yields to Antimony it is Kala Azar; if it does not it is not so.

Upashaya is a trial treatment in any confounding disease. It is a guess work. This treatment is conveyed through (1) medicines (Bheshaja), (2) food (Anna) and (3) Vihaara (air, sleep, cold, sun, etc., general care).

Sampraapti

(Pathology)

Sampraapti is that which reveals the internal action of the Doshas when they are in the act of producing a disease.

Diseases caused by intrinsic causes show the effects at once. Doshas get vitiated and produce the diseases. These are judged under the following heads (1) stagnation of the Doshas (Sanchayam), (2) exciting of the stagnated Doshas (Prakopa), (3) migration of the excited Doshas to the seat of disease (Prasaram), (4) location of these Doshas there (Punarupam), (5) specific feature of the affection is noted (Vyakti) and (6) the final stage of the disease, either causing death or becoming chronic or Bhedam.

The Ashtasthana Pariksha comes under the examination of the Rupam combined with Sampraapti, Nadi (pulse), Mootra (urine), Sabda (voice), Sparsha (touch), Roopa (face and body), and Netra (eyes) are the eight Sthanams to be examined.

The Til oil test will help the physician in deciding the curability or the incurability of the disease. The figures that are formed when a drop of oil is placed in the urine and the direction in which the drop of oil extends first are the guiding factors for this test.

The diseases can be very minutely examined and diagnosed with the help of all these methods individually and collectively.

There are some important symptoms specially termed as Upadrava and Arishta to ascertain the curability, incurability and the dangerous nature of a disease. With the help of these the Ayurvedic physician draws definite and positive conclusions.

Chapter XI

AVURVEDIC CHIKITSA

(Treatment)

The treatment of diseases caused by humours or Doshas forms part of Chikitsa or the therapeutic branch of Hindu Medical Science.

The principles of Ayurvedic treatment consist in removing the injurious agent, soothing the injured body and mind and eradicating the cause.

Treatment is twofold: (1) Dravyakritam, (2) Adravya-kritam. The former is done with the aid of materials, i.e., drugs, food, etc. Adravyakritam is that which is done without the aid of these. Vihaara, Upavasa (fasting) are the agents here. Naturopathy comes under this.

In Ayurveda great importance is given upon the study of the various stages of vitiation of Doshas.

Daiva Vyapaasraya, Yukti Vyapaasraya, Sattwa Vyapaasraya are the three divisions of treatment. Daiva Vyapaasraya is the method of treating diseases through worship of gods, through offerings to God, chanting hymns and Mantras. This relates to the spiritual branch of science.

Yukti Vyapaasraya

This depends upon reasoning out the causes of diseases and on devising suitable ways and means for its cure. It deals with appropriate administration of food and medicines and other combinations.

The various treatments administered for the various diseases result in either improving the flesh and bone or decreasing the fat and the undigested and unuseful substances. They come under Brimhanam or Langhanam.

Langhanam is divided into (1) Shodhanam and (2) Shamanam. They are divided into five and seven varieties respectively.

Shodhanam is the process of elimination of foreign matters and accumulations which are dangerous to the body through the mouth, anus, nose, etc.

Shamanam (soothing process) is to absorb and bring the disturbances into a calm condition without their expulsion.

Sattwa Vyapaasraya means control of mind. It is the psychological branch of treatment.

Pancha Karmas

In Shodhanam the five Karmas are (1) Vamanam, (2) Virechanam, (3) Vasti, (4) Anuvaasana and (5) Nasya.

Shamanam

The seven factors of Shamanam are (1) Deepanam, (2) Paachanam, (3) Kshut, (4) Trishna, (5) Vyaayaama, (6) Aatapa (sun bath) and (7) Maaruta (air bath).

Shodhanam is intended where the disease is superfluous and the patient is able to withstand the strain of the same.

Before proceeding to Shodhanam, Sneha (lubrication and massage) and Sweda (sweating) should be practised. These regulate the circulation of blood and produce a healthy recuperation of the tissues of the body. The Malas (impurities) come into a position easy to be eliminated.

Vamanam (vomiting) must be practised in the aggravated state of Kapha, Virechanam (purgation) in that of Pitta and Vasti (enema) in that of Vata.

Vomiting, purging, enema, Nasya (nasal purge), Siro-virechana blood-letting (Rakta Mokshana) are the Pancha Karmas or operations.

Nasya is the method of administering medicated oils, powders, etc., through the nose. This is very beneficial in diseases of the ear, nose, eyes, brain, etc. In Tetanus, Nasya Karma is highly recommended.

The Six Upakarmas

They are 1. Brimhanam (promoting growth), 2. Langhanam (fasting, effecting reduction), 3. Snehanam (lubrication) 4. Rookshanam (removing fat or drying), 5. Swedanam (promoting sweating) and 6. Sthambhanam (promoting contraction of all channels).

Shamana Karmas

They are soothing processes. They are eight in number: 1. Restraining thirst (Trishna Nigraha), 2. Exposure to air (Maruta or air bath), 3. Exposure to sun (Aatapa or sun-bath), 4. Administering carminatives (Deepana), 5. Administering digestives (Paachana), 6. Starvation (Upavasa), 7. Physical exercise (Vyaayaama) and 8. Unmardanam (hard massage).

Gargling (Gandusha), fumigation and smoking (Dhumrapana), collyrium (Anjana), caustics (Kshara), scorching (Agni Karma) are aids to these methods.

Treatment by Drugs

Brahmi is the best drug in epilepsy (Apasmara), goat's milk is highly beneficial in consumption, fresh ginger is very useful in slow digestion, Goksheera is very useful in Mootra Krischhra (painful urination). Shilajit is the best medicine in diseases of the bladder, iron oxide is best in anaemia (Pandu), Triphala is the best drug in diseases of the

eye, buttermilk is the best medicine in chronic diarrhoea (Grahani), Pippali is the best drug in diseases of the spleen, Guggulu is the best drug in rheumatism and lumbago, Vidanga is the best drug for worms.

Poisons and Their Antidotes

The treatment of poisons and their antidotes come under the head of Kalpa.

Datura, arsenic, etc., are Sthavara poisons. They are cured by emetics, purgatives, errhines, collyria and antiphilogistic treatment.

Jangama poisons include venoms of insects, scorpions, spiders, lizards, serpents, etc.

Ayurveda did not ignore that blood also is a chief agent in causing diseases. In such cases special care to treat the condition of blood is chiefly recommended.

Chapter XII

INDIAN MATERIA MEDICA

The ancient Hindus made tremendous progress in the science of Materia Medica. The Materia Medica of India is very voluminous.

India is a vast and fertile country. It contains abundant herbs or medicinal plants. The ancient Ayurvedic physicians examined and studied all the herbs that came under their observation and classified them into groups or Ganas. Charaka gives 50 groups of ten herbs each. Sushruta has arranged 760 herbs in 37 sets according to some common properties. They have also described the proper seasons for gathering the herbs, the period of their growth, when they possess their distinctive properties, the localities from where they should be collected and the way of treating them, extracting their active principles and preserving them.

Agnivesha, a disciple of Charaka enumerates 500 classes of medicinal agents. They are arranged according to their virtues in curing diseases. The chief notable feature in connection with the nomenclature of the Indian plants is that their names are descriptive either of their character or property.

Charaka Samhita and Sushruta's Ayurveda are the oldest and most reputed books on Hindu medicine. Charaka is older than Sushruta.

Atreya, son of Atri Rishi, taught the holy Ayurveda to six students, namely, Agnivesa, Bhela, Jatukarna, Parasara, Harita and Kharapani. Agnivesa first wrote a treatise on medicine. It was edited and corrected by Charaka. Vagbhata wrote Ashtanga Hridaya. Sushruta was written in Banaras.

Ashtanga Hridaya Samhita was compiled by Simha Gupta Sena Vagbhata. It is a mere compilation from Charaka and Sushruta methodically arranged.

The Materia Medica of the Hindus is a marvel to the modern investigator. The properties of drugs belonging to the animal, vegetable and mineral kingdoms and of the articles of food essential to the maintenance of health, strength and vitality are fully described here. The theory which forms the basis of the investigation is that every substance, whether animal, vegetable or mineral, possesses five properties namely Rasa, Guna, Veerya, Vipaka and Prabhava.

Charakacharya says, "the best medicine is one which cures a disease and the best physician is one who relieves the suffering of a patient. The best medicine for people living in any particular country is the one that grows in that country."

Though Ayurvedic system of medicine is slow in giving relief to the patients, it is ultimately sure in its results. It never produces those after disturbances which the administration of violent, foreign drugs effects in the debilitated system of patients.

Bhava Misra, son of Lataka Misra, has written a book on medicinal herbs.

Sushruta says that the physician should go to the jungles and gather the herbs when they are in flowers. They should avoid those injured by insects.

Dhanvantari Nighantu is much the same as followed by Charaka. It is an old treatise. Some ascribe the authorship to Dhanvantari, the father of Indian Medicine

Raja Madanapala wrote, "Madana-Vinoda". He increased the list of Indian herbs such as pellitory, gambier, etc.

Narahari, a learned physician of Kashmere wrote an excellent work called "Raja Nighantu".

Shodhala who came after Narahari wrote a book on Materia Medica. He was a Gujarati Brahmin. His work is chiefly based on Dhanvantari Nighantu. He has added 80 drugs.

All parts of medicinal plants may be used. Root, as of Chitraka; underground stem as of Surana; leaves as of Vasaka; fruits as the three Myrobalams; flowers as of Dhataki; extract, as catechu, opium; bark as of Kurchi, Ashoka; wood as of sandal; gum as Myrrh, Asafoetida. Sometimes the entire plant is used as Rantakari.

The Nighantu adopts the following classification: 1. Strongly scented substances, 2. Moderately scented substances, 3. Weak scented substances, 4. Extracts, 5. Sweet plants,

6. Acid plants, 7. Bitter herbs, 8. Flower plants, 9. Fruit bearing creepers, 10. Small shrubs, 11. Creepers, etc.

Material objects have six tastes, 20 sorts of qualities, and two forces. The six tastes are sweet, acid, salt, bitter, pungent and astringent. The twenty qualities of objects are: Heavy, light, soft, dull, oily, consistent, watery, hot, fixed, sharp, tremulous, delicate, demulcent, smooth, harsh, transparent, hard, pungent, coarse and cold. The two forces are heating and cooling.

The virtues of the Indian medicinal plants were known in other countries also. Hippocrates in his Materia Medica recommends several Indian plants such as Jatamansi, Kunduru, ginger, black pepper etc. Dioskorides, a Greek physician investigated the medicinal virtues of many Indian plants which were then taken to the market of Europe and incorporated them in his book on Materia Medica.

The Indian Medicinal Herbs

The central fact of Indian Culture is its conception of the spiritual Ideal. Its core and essence is the fundamental belief that the attainment of perfection is the sole purpose of man's life. Thus the worth and value of all the other parts and aspects of our life is estimated and equated in terms of their utility in serving this central Ideal. The value of human birth and body was accepted because man's body was recognised as the supreme

instrument through which to strive for reaching life's great consummation. The ancient seers, the Rishis of wisdom, therefore, spared no pains in carefully evolving a great system of Medicine to help to keep this precious instrument, i.e., the human body, in perfect trim. The maintenance of the body in proper disease-free condition and perfect health was a sacred duty of man, for it constituted the primary means of all attainments because, "Health is the supreme Good of attainment of the Good Life, of all wealth, fulfilment of cherished desires and ultimate Liberation". The intuitive sages of India were in full awareness of this important fact, for, notwithstanding their lofty idealism, they had the admirable faculty to be intensely practical and thorough.

The Indian seers in the past have devoted special attention to the study of health, disease and therapeutics. They have looked upon Ayurveda or the Science of Life as another Veda.

Ayurveda believes in treatment by herbs, which form its mainstay. The greater part of the treatment of Ayurvedic practitioner is by medicinal herbs. How very minute and how thoroughly scientific their study of the herbs and their characteristics are amply evidenced by the scholarly treatises of these ancient scientists in which subjects they have given us the results of their admirable researches.

Besides this evidence, the very fact of these herbal medicines continuing to be widely used with remarkable success, even up to this day, by quite modern Ayurvedic medicinal

practitioners all over India, is a patent proof beyond any doubt about the high and enduring merits of this system of therapeutics.

The high development and specialisation of herbal medication in this country has been a direct outcome of the fact that due to her vastness and fertility India bas the unique advantage of possessing a wide range of climatic, geographical and geological conditions wherein came to flourish an infinite variety of numerous, rare and precious herbs. The ancient seer-scientists were ardent lovers of scope for close observation of the rich herbal wealth of the vegetable kingdom. Theirs has been a critical examination and study of almost all the important medicinal herbs. Thus a good deal of literature, deeply interesting and greatly informative, came into being on this branch of knowledge. One of the greatest authorities upon this subject is the illustrious author Charaka whose invaluable work, the "Charaka-Samhitd is still accepted as the standard classical work on Medicine. It forms by far the most exhaustive treatise, and in it Maharshi Charaka gives nearly fifty different groups of medicinal herbs; naming ten herbs under each group. These fifty groups or Ganas, he considers as being quite sufficient for the purpose of the average medical practitioner. Another great authority, the able author Sushruta, who is ranked equal with Charaka, has mentioned about 760 herbs which he has divided into thirty-seven Ganas or groups in accordance with certain common characteristics. His masterly work was translated into Arabic as early as twenty centuries ago somewhere about 800 A.D. Later, translations into Latin and German also appeared. Charaka's works

too were translated into Arabic and references are made in several Latin works of eminent Western physicians.

The grouping of these medicines by these writers reveal an astonishing knowledge, of pathology and disease therapeutics, of the savants of so ancient a period. In the wide range of these grouping are included Anaesthetic, Anecbolic, Anthelmintic, Anemetic, Anodyne, Antibromic, Anti-colic, Anti-fat, Antasthmatic, Anticholeric, Anti- scorbutic, Antihypnotic, Anuretic, Antipyretic, Antipsoric, Anti-Phlegmagogue, Antispasmodic, Astringent, Aphro- disiac, Antitoxic, Cathartic, Calmative, Cholagoue, Carminative, Constringent, Cosmetic, Demulcent, Diaphoretic, Diuretic, Emetic, Drastic, Emmenagogue, Epispastic, Expectorant, Epulotic, Frigorific, Fat-producer, Flatus-Producer, Fat-former, Galactagogue, Haemostatic, Hypnotic, Hydragogue, Inerbrient, Liquefacient, Lithonlytic, Laxative, Parturifacient, Phlegmagogue, Purgative, Reju- venascent, Refrigerant, Rubifacient, Restorative, Sialagogue, Sedative, Semen-improver, Styptic, Tonic, Vermiparous, Stomachic, Spermatopoietic, Voice-improver, etc. A disciple of the great Charaka, Agnivesha by name enumerates many more classes of medicines besides those mentioned above. The "Bhava-Prakasha" of Bhava Misra (another important writer on medicinal herbs) further adds certain valuable medicines. New light is thrown upon a number of these medicines in the "Aatankatimirabhaskara" a comparatively recent work of considerable size by some Ayurveda Acharya belonging to the eighteenth century. An even most recent author Pandit Godbole has published in the later half of last century his

"Nighanturatnakara" epitomising all the previous works on Materia Medica with nearly fifty new herbs added, as the result of fresh research. The high potency and curative value of the Indian medicinal herbs have, for long been well-recognised in countries outside India. Even so, far back as previous to the Christian Era, ancients like Hippocrates recommended Indian herbs in their medical treatises. The Greek physician Dioskorides, (100 A.D.) speaks well of the numerous Indian plants, the medicinal virtues of which he had thoroughly investigated before incorporating them into his famous Materia Medica. Later on, the physicians who came in the train of the Mohammedan conquerors were quick to perceive the great potency and worth of the Indian medicines, and began to make use of them without hesitation. Mohammed Akbar Arzani, the Court Physician of Emperor Aurangazeb, and Nuruddin Mohammed Abdulla Shirazee, the personal Hakeem to the great Shah Jehan have both included numerous efficacious medicines from the Ayurveda Materia Medica into their famous works on medicine. And a glance at the Allopathy's Pharmacopoeia' today will be enough proof that the Indian herb has fully lived up to its reputation as potent healers.

There is a special reason why medicinal herbs constitute the most invaluable sovereign remedy for every ailment. It is because they contain in them the `curative element' in its most vital, potent, and withal, easiest state. This is brought about by the following factors: The herbs are God-sent apparatuses endowed with the unique capacity of converting valuable inorganic earth-salts, chemicals and minerals into organic

substances eminently suitable for complete absorption into the human system. The cells in the human body are vital tissues. Chemical drugs are inert matter. They are never fully absorbed into the human system and fail to go to the root of the trouble and effect a radical cure. In herbs we have vital substances that actually get absorbed into the very core of our tissues. The essence of herb is the vital substance. These remedies go to the very root of the disease and remove it in toto as they are assimilated into the cell of the human system. They are also, in a way, of a predigested form because they come from the soil, specially energised by potent rays of the sun and the gases of the atmosphere. Thus, these herbal essences get purified and irradiated during the hours of daylight and, in addition, store up the healing potencies of the lunar rays. Further more the herb forms the medicine par excellence: it is informed by a life-principle drawn out of the power of the Panchabhutas or the five fundamental elements, i.e., earth, water, fire, air and ether. The physical frame of man is a combination of these five, and hence, the herbal extract is the nearest approach to the most ideal combination for administration. The secret of the marvellous and almost miraculous curative potencies of the herb, is the presence in them of a supra-terrestrial force, i.e., the solar energy. The Sun is the source of cosmic energy. It is the source of the mightiest healing power known to mankind. Hindu seers have regarded the Sun as Divine in nature. And the only substance known in nature that possesses the capacity of stock-piling solar energy in the form of a usable essence is the

plant chlorophyll. Precisely, therefore, herbs are said to possess divine potency termed by Hindus as Divya Shakti.

The study of herbs is of absorbing interest. Their administration is also simple compared to the elaborate and complicated process of other pharmacopoeias. It is now an established fact that the science of herbal cure is not experimental. Its high merits and practical utility have long been put to severe tests by the Rishis and practitioners of the past whose researches and practical therapeutical findings have been minutely recorded for us in their illuminating treatises. Therein we find their minute study of the herbs, their characteristics, habitat, conditions for their healthy growth, their appearance, the time of highest, potency, etc. The proper season for gathering the herbs, the localities from which they should be collected and the right method of processing them, isolating the active principle and preserving it, are all accurately and scientifically detailed.

One noteworthy point in the naming of these Indian medicinal herbs is that in great many cases their very names are descriptive of the specific character of prominent appearance of the plant. This becomes an effective means for the easy identification of the particular herb. Thus, for instance, Acorns Calamus has the name Ugra-gandha (strong-odour); for it is characterised by a very pungent smell. The name Vatsa-nabhi (calf's navel) describes the plant Aconitum Ferox because its root resembles the umbilical cord of a calf. Tribulus Terrestris is referred to by the significant name Trikantaka (three-horned) as its fruit

contains three prickles. Ricinus Communis goes by the name Chitrabija (spotted seed) due to its seed being speckled by white or brown patches. Datura Alba is named Ghanta-pushpa (bell-flower) due to the shape of its flowers. The long and cylindrical podded Cassia Fistula gets the name Deergha-phala (long fruit) and the plant Sapindus Emarginatus is called Bahuphena (very foamy) because its berries produce a rich soapy lather when rubbed and shaken with water.

A full study of all the herbal medicines is not a possibility in the columns of a magazine. Even a detailed consideration of the most important of the herbs does not come within the province of an article. Hence a few of the very prominent and widely used herbs are discussed here chiefly with a view that they may serve to give the interested reader some idea of the precious gems that are to be found in the mine of the Ayurvedic Materia Medica.

Ashwagandha (Withania Somnifera)

It is one of the important tonic medicines in the herbal Materia Medica. It is generally found all over India. It is a straight growing shrubby plant between 2 to 4 feet tall. Both its leaves and flowers are somewhat rounded in shape. The root is thin and tapers conically. The root is sedative, tonic, alterative, aphrodisiac and nutritive.

It is used in doses of about 30 grains in cases of consumption, rickets, senile debility, rheumatism, and all types of debility, neurasthenia and nervous breakdown, brain-fag, loss of memory, loss of muscular strength, and it strengthens semen and is therefore used with success in spermatorrhoea and impotency. It possesses Vasayana Guna, i.e., quality of infusing flesh strength and energy, and is thus a valuable protective tonic-food for the system when worn out by ravages of constitutional diseases like Syphilis, Rheumatic fever etc. As a nervine sedative, it is serviceable in Insomnia. Ashwagandha is also a Galactagogue and is given to nursing mothers to increase lactation. For weak children the Ashwagandha root, reduced to a paste and given with milk and clarified butter, forms an invaluable dietary supplement. A fortnight's course is sufficient to bring about a tangible improvement.

The herb is administered in the form of powder, extract, confection and also decoction.

Apamarga (Achyranthes Aspera)

It is a prickly chaff-flower—an annual herb. It is laxative, diuretic and alterative. It also has emetic property. It is pungent.

Due to its alterative properties, Apamarga is used as a blood-purifier. Though emetic in large doses yet when given in small doses, it is a useful expectorant. In powder-form it is

taken with honey in conditions of asceites, dropsy, enlargement of glands and cutaneous affections. Externally Apamarga is used as application in cases of dog-bite, snake-bite, etc.

Arka (Calotropis Gigantea)

A middle sized milky shrub. Emetic, purgative, rubefacient, alterative, digestive and abortifacient.

A well-known medicinal plant famous all over India as a herb of versatile therapeutical value. There are two varieties, one with white flower and the other having a somewhat reddish flower. The former variety is more abundant in U.P., Sindh, Punjab and Bihar.

The leaves reduced to ash with K6th part of rock salt when administered in whey in 10 to 15 grain doses, forms a valuable remedy in all affectations of spleen, liver and stomach. 5 to 20 grains of the powdered root-bark is used in a variety of conditions like leprosy, constitutional syphilis, ulcerations, skin-diseases, glandular swellings, poisons, worms, anasarca, etc. Due to its remarkable action in Syphilitic affectations Arka is referred to as "Vegetable Mercury". It is useful in Pyrexia, which it lowers by causing diaphoresis. The root, rubbed into paste with rice gruel is used externally with effect as an application in Elephantiasis and enlarged scrotum. The milky sap of thin plant cures chronic obstinate eczema and ring worm and ripens boils quickly. Even Plaque Buboes are aborted by the repeated application of the milk of Arka plant. In most of the cases the patient is saved.

The milk is a poison and, therefore, constitutes a valuable counter-irritant and a good antidote to poisonous bite of reptiles. It is used on the spot of the bite.

Brahmi

Herpestis Monniera or Gratiola Monniera; also known as Valneem' and Mandukaparni (another sister herb: the Hydrocotyle Asiatica; also known as Brakma-manduki)*.

Brahmi is a marshy labrous runner. Mandukaparni is a prostrate perennial herb: grows by the banks of rivers and streams amidst common grass and is usually surrounded by the latter. In very many ways these two herbs are closely similar in their medicinal properties so that they have come to be regarded as almost interchangeable herbs.

Brahmi is a wonderful herb. It is possessed of peerless therapeutical values. Rarely is it possible to come across a herb of such great worth. It is slightly bitter, diuretic and nervine tonic. It is useful in blood-pressure and skin diseases and also valuable as a voice-improver.

It is a brain tonic par excellence. It cools the brain, strengthens and sharpens the intellect; increases memory power and infuses vigour and radiance. It purifies the whole system. It is a first-rate herb to cleanse the system by eliminating all sorts of poisons. It is, therefore, very useful in leprosy, syphilitic and scrofulous ulceration, obstinate eczema, cutaneous affections and psoriasis. It is administered in powder as well as liquid form.

Ghee, medicated with it, is prescribed for brain and voice, and externally the oil is much in vogue.

Arjuna (Terminalia Arjuna)

A huge white-barked tree. A most valuable Cardiac tonic and stimulant. It is a hemostate —very cooling. It is invaluable in heart-diseases where stimulant action is indicated. It also acts with wonderful effect in local inflammation of the heart. It has a Glucoside that is extremely useful in heart-disease. It slows the palpitation of heart but strengthens the force of the beat. Arjuna has all the valuable properties of Digitalis but has one great advantage, namely, it is entirely non-poisonous whereas Digitalis is a deadly poison. Arjuna is used with great effect in Cardiac dropsy. Since very ancient times it has been used in all heart-diseases. It is very quick in its action and, withal, safe. In feeble pulse and in palpitation, tablets of Arjuna, allowed to dissolve gradually in the mouth, work miraculously. The effect on the pulse is immediate and lasting too. It is also useful as a diuretic. The whiter the colour of the bark the greater is its efficacy.

Chirata (Swertia Chirata)

A perennial hilly herb. There are certain varieties of the plains also as the Chirata of Tamil Nadu and Maharashtra. But the northern variety of the hills in Punjab is preferable, and the best is recognised to be the Chirata grown in Nepal. It is a plant about 3 to 4 feet

in height. The leaves are of large size at the lower end of the plant and get smaller in size at the top. The leaves are characterised by five or six linear markings or veins upon them.

Chirata is a bitter tonic, laxative, febrifuge and anthelmintic. In India it has been for centuries used widely with success as an effective substitute for Quinine in Malaria. In such cases its tincture or the cold infusion is used. If the decoction is boiled, its medicinal value is somewhat lessened. Even then it is useful to some extent. It is also a good tonic after fever. The herb is used when there are flowers in the plant. Great benefit is derived from administering Chirata in a variety of liver complaints. It flushes the liver and reduces enlargement. It contains Chiratin and Ophelic acids.

The special noteworthy feature about Chirata is its non-toxic nature. It acts effectively against Malaria avoiding at the same time the unpleasant reactions of Quinine or Cinchonism.

Bala (Sida Cordifolla)

There are four varieties of this herb. Their properties are all more or less similar. Besides Bala the other three varieties are Ati-Bala, Maha-Bala and Naga-Bala.

Bala is a common weedy herb. Ati-Bala is a large annual shrub. Maha-Bala is a pale flowering plant. Naga-Bala is an erect spiny shrub. Its Latin name is Sida Spinosa.

Properties: All are muscilaginous, diuretic, cooling, astringent and nutritive. They impart radiance, beauty and strength to the body. They strengthen the vital force and remove seminal weakness.

Preparations of Bala are administered in the form of medicated ghees, powders or confections. They are used

with effect in sexual and general debility, rheumatism, fevers, bleeding, heart diseases, blood-pressure and gout.

Kutaja (Holarrhena Antidysenterica)

Its bark and seeds are astringent, very useful in dysentery, bleeding and in piles. It is a small tree very graceful in appearance. It grows in the hilly tracts: in the Himalayas, the Vindhyas and the Ghats of South India. It seldom grows in the plains except in some rare places in Bengal. It has a pale coloured slightly sweet-smelling flowers about two to three inches in size, that generally bloom during the rainy season. The fruit is straight bean-stalk like, about a foot long and half an inch in diameter spotted slightly with white. It contains barley shaped seeds.

Kutaja is one of the most effective medicines in dysentery. The efficacy of both the bark and the seeds was well-known to the ancients. Modern research has now proved amply that the bark is an effective amoebicide. It contains conesine, an alkaloid which is suitable

for oral administration. It is a specific remedy for amoebic dysentery. As powerful as Emetine yet Kutaja does not produce any of the toxic effects produced by the former. In chronic cases particularly the action of Kutaja is nothing short of marvellous.

Punarnava (White variety: Trianthema Monogina; Red variety: Boerhasvia diffusa).

Punarnava is a prostrate succulent herb. The red variety is more commonly found than the white one. It creeps along the ground and at times covers an area 4 to 5 feet square. It has tiny flowers growing in button like bunch and juicy.

Allopaths have incorporated this herb in their pharmacopoeia wherein it is known as Extractum Punarnava Liquidum. The white Punarnava is stomachic, expectorant and slightly laxative. It has remarkable diuretic properties and is hence invariably used in cases of ascites.

The red variety too is similar in action, and is also used in hepatic and splenic enlargements, and also as a renal antiseptic in gonorrhoea and dysuria. Punarnava has the quality of reducing inflammation and is, therefore, found to be very effective in internal abscess, jaundice and piles. The white herb in tincture is useful in insomnia.

Sariva (Hemidesmus Indicus)

This is the Indian or Country Sarsaparilla. It is a demulcent, alterative, diaphoretic, diuretic, tonic and blood-purifier.

Sariva is a low twining shrub. It grows abundantly in Bengal. It is found in other hilly tracts of India. It is a creeper. It contains a sweet aromatic essence known as Counmarin. But the dried root is devoid of flavour or aroma. It is well-known in India as Anantamool. It acts as a good diuretic increasing the flow of urine copiously. It is used with great effect in the secondary and tertiary stages of Syphilis and ordinary skin diseases, too. Prolonged use is indicated in the former case. It is administered in the form of extract, syrup, tincture or as infusion.

Ashoka (Saraca Indica)

A very valuable Uterine styptic (drug that checks bleeding). Bark and flowers are used in uterine affectations like Menorrhagia. Ashoka is a large beautiful ever-green tree found all over India but particularly abundant in Malabar, Bengal and M.P. The leaves are like that of mango tree, but of a deeper green colour and tender. Flowers are red. The bark is of a muddy brownish appearance externally but is of red colour upon the inner side. Its chief use is in uterine troubles in which it is often used in the form decoction. It is a first-rate remedy and tonic in all sorts troubles of the womb. It regulates the periodical

menstrual flow. It is one of the best uterine tonic and its use averts the possibility of abortion in weak females.

India has ever been evolving art after art, science after science as her contribution to the common heritage of all the nations of the world. Her greatest gift to the world is the gift of the spiritual science of Self-perfection. Next to it I would place this Science of Life, the Ayurveda as a precious gift to be carefully developed and broadcast to all nations. It is a national duty of every Indian.

Inorganic Materia Medica

(Mineral Medicines)

Mineral or inorganic medicines are generally described under five heads, namely, Rasa or mercury, Uparasa or metallic ores and earths, Dhatu or metals, Lavana or salts and Ratna or precious stones.

The metals are divided into two classes—principal and secondary. The principal metals or Dhatus are seven namely, Svarna (Gold), Rupya (silver), Tamra (copper), Banga (tin), Seesaka (lead), Yashada (zinc) and Loha (iron).

The secondary metals which contain any of the principal metals or their compounds, are also seven, namely, Tuttha (sulphate of copper), Sindura (red oxide of lead), Shilajit

(bitumen), Kamsya (brass), Reeti (calcined zinc), Swarnamakshika (yellow pyrites), Tamramakshika (white pyrites).

Sulphur, talc or mica, calamine, alum, borax, chalk, conch shells orpiment, lead stone, realger, sulphate of iron, cinnabar, sulphate of lead, red sulphide of mercury, bisulphide of arsenic, ter sulphide of arsenic, sulphide of lead, lapis lazuli, carbonate of zinc, litharge come under the category of Uparasas.

The precious stones (Ratnas) are also divided into I who classes, principal and secondary. Heera (diamond), Munikya (ruby), Neela (sapphire), Garutmata (emerald), I 'ushparaga (topaz), Gomeda (onyx), Vaidurya (lapis lazuli or cat's eye), Mauktika (pearl) and Pravaala (coral). ['earl and coral belong to the animal kingdom.

The secondary stones are Suryakanta (sun-stone), 'llandrakanta (moon-stone), Sphatika (crystal), I laritshyama (turquoise) and Kancha (glass).

The principal salts that are included in the Indian Pharmacopoeia are Saindhava (rock salt), Sambhara (Sambhara lake salt), Samudra (sun dried sea salt), Navasara (ammonium chloride), Yavakshara (carbonate of Soda), Suryakshara (nitrate of potash), Tankana (borax).

The Ayurvedic physicians have for ages past used Mandura (hydrated oxide of iron), Pashanabheda (carbonate of iron and lime), Yashadapushpa (oxide of zinc), Rasasindura (sulphide of mercury), Rasakonpura (corrosive sublimate), Shankavisha (arsenious acid).

Metals and metallic compounds must be purified in order to remove their impurities. They will produce diseases if they are used in an unpurified state. The metals are purified by repeatedly heating their plates and plunging them in oil, whey, sour conjee, cow's urine, Kulatha decoction. They can be dipped in the juice of the plantain tree also.

Metals and metallic compounds are reduced to powder or Bhasma (oxide) by various processes. The furnace for heating metals is usually a pit in the ground called Gajaputa. It is made one and a quarter cubits in depth, length and breadth. This is filled with dried balls of cowdung. The metals or metallic compounds to be burnt are enclosed in a covered crucible and placed in the centre of pit within the balls of cowdung, which are then set fire to and allowed to burn till consumed to ashes.

Vegetable drugs become inert after a year; powder keep up their power for two months, pills and tinctures for a year and oily preparations for sixteen months. But Bhasmas are infinitely more effective than the vegetable drugs. They are given in very small doses.

The literature on metallic remedies is very voluminous in Ayurveda. The metallic oxides do more harm than good if they are not carefully and properly prepared.

Chapter XIII

HOME REMEDIES

Everyone should possess an elementary knowledge of the 'Household Remedies.' Even an elementary knowledge of the Practical Household Remedies' will go a long way in alleviating human sufferings and saving valuable lives. All cannot afford to pay the doctor's bill and purchase costly patent medicines. The results achieved by "Chamberlains Cough Remedy" or "Venos Lightning Cough Cure" can be very easily obtained by a decoction of the vegetable Ladies' Finger at the cost of one or two pies, or a lozenge made out of black pepper, sugarcandy, liquorice and honey.

This book supplies a handy list of "Practical Household Remedies" and a list of very useful, practical, potent prescriptions made up from them. There are very good prescriptions for diarrhoea, dysentery, fevers, malaria, indigestion, flatulence, constipation, debility, influenza, bronchitis, cough, scurvy, rheumatism, biliousness, liver, kidney, lung troubles, etc.

In places where there are no dispensaries "Practical Household Remedies" will come to your help, and guide you like an able Family Physician.

Prakriti or Mother Nature has been very, very kind and beneficent. She has placed valuable potent herbs and plants at your backyard, immediate neighbourhood and garden. Make use of these herbs and be healthy and strong.

Equip your household, domestic, medicine-chest with preparations like dysentery powder, diarrhoea powder, cough lozenges, constipation powder, pills, etc. Your whole family will be immensely benefited.

Rural dispensaries can give you a great deal of medical relief at a very little cost, if "Household Remedies" or Bazaar medicines are Intelligently, judiciously and largely used.

In the Medical Schools and Colleges in India, Europe and America the students should get a Knowledge of Indian plants, herbs and drugs during their course of study of Materia Medica. There is great Potency or potentiality in Indian herbs and plants. Many plants have very great therapeutic value.

Free India should start now many Ayurvedic. laboratories in different parts of India to manufacture various Ayurvedic preparations and send them, to different parts of the world and should have Ayurvedic conquest. Ayurveda will surely have triumph over other systems of medicine as the preparations are very potent, cheap and produce lasting effect and permanent cure.

A doctor should have a very large Vedantic heart and broad tolerance. He should see good in every system of medicine. He should welcome the good from each system and utilise it in the treatment of his patients. Every individual has a peculiar temperament. Allopathic drug that suits one temperament will not be suitable to another person. Homoeopathy suits X, Allopathy suits Y and Ayurveda suits Z. And as such a synthetic doctor can do more good to the patients by taking recourse to different systems. Every doctor should have a synthetic knowledge of all systems. Every doctor should have a perfect knowledge of the Indian plants and herbs and the Household Remedies or Indian Bazaar drugs.

In olden times Indian grandmothers had good knowledge of Household Remedies. They were good Family physicians. Present-day Indian women also should possess knowledge of the herbs and plants. Then they can attend well to the health of their families.

It is your duty and the duty of Government to see how you enrich the forest. herbal wealth of India. If the Government undertakes to turn the jungle herbs and shrubs into remedies which are badly needed in our towns and villages, you can put a check on the import of foreign remedies and thereby save millions of rupees every year, which can be utilised for solving more urgent problems facing the country.

Glory to the Ayurvedic Rishis of India like Charaka, Sushruta, Dhanvantari and others.

Chapter xiv

COMMON HERBS

Their names in different languages

Tamil	Sanskrit	Hindi	English
1.Chitramtti	Bala	Khareti	Pavnia Zeylanica
2.Peramutti	Mahabala	Suganda Vala	Pavonia Odorata
3.Karkadaga Singhi	Karkatashringi	Kakrasing	The Galls
4.Karisilankanni	Bhringaraj, Kakrasing	Bungrah	Eclipta Prostata
5.Vallarai	Brahmi	Khulakudi	Indian Pennyworth
6.Sombu	Sthula Jeerakam	Motajeera	Anise seeds
7.Sathakuppai	Misi	Suva	The Dill
8.Vasambu	vacha	Bach	Sweet flag
9.Kudasapalai(Bark used)	kutaja	Karva, Indarajow	The Kurchi, Tellicherry bark
10.Amman Pachcharisi	kshirini	Dudhi	Australian Asthma Weed

11.Kandangkattiri	Kanta Kaarikaa	Kateli	Wild egg plant
12.Mudakkatran	karnaspota	Kanphata	Ballon vine
13.Ponnangkanni	meenakshi	Machhchhi	Alternanthera Sessiles
14.Tumbai	dronapushpi	Gumamadhupati	Leucus Aspera
15.Manaththakkali	kakamachi	Mako	Salanum Nigrum
16.Chukku	Nagaram	Sonth	Zingiber Officinalls (Dried Ginger)
17.Atimaduram	Yashti-Madhukam	Mulatthi	Indian-Liquorice
18.inji	Ardrakam	Adrakh	Green Ginger
19.Jadamanji	Jatamansi	Jatmasi	Valerian Root
20.Jathikkai	Jatiphalam	Jaiphal	Nutmeg
21.Chirakam	Jirakam	Zira	Cumin Seeds Carawey
22.Thalisapaththiri	Talisapathram	Talispatri	Many spiked Flacortia
23.Thippili	Pippali	Pippali	Long Pepper
24.Nayuruvi	Apamargah	Chit -Chita	Rough Chaff
25.Nervalam	Jayapalah	Jamalgotta	Purgative Croton

26.Manjal	Haridra	Haldi	Turmeric
27.Vellaipundu	Lasunam	Lahsun	Garlic
28.Karimulli	Brihati	Barahantta	Indian Nightshade
29.Ati Vidayam	Ativisha	Atis	Indian Atees
30.Vendayam	Methi	Methi	Fenugreek
31.Kartazhai	Kumari	Ghikauvar	Aloes
32.Nilavembu	Kirathathikta	Chirayata	Chiretta
33.Amukkarak Kizangu	Aswagandha	Aswagandha	Winter Cherry
34.Aduteendap palai	Ajaasparshah	Gandan	Indian Birtwort
35.Amanakku Muththu	Yeranda Beejam	Arandi	Castor oil seeds
36.Alivirai	Chandrasura	Chansar	Lepidium Sativum
37.Lavangapatri	Lavangapatram	Tejpat	Chinnamum leaves
38.Etti	Visha mushti	Kuchla	Strychnine tree
39.Elam	Elah	Elachi	Cardamom seeds
40.Omam	Yavani	Ajvaian	Bishops Weed

41.Kadukkai	Hareetaki	Pile Hara	Ink Nut
42.Kumkumappu	Kunkuma	Kesar	saffron
43.Kuppaimeni	Arittamanjari	Kuppi	Intian acalypha
44.Kottumalli	Kustumbari	Dhaniya	Coriander seeds
45.Jathipatri	Jathipatram	Javatri	Arillus
46.Drakshai	Draksha	Munakka	Grapes
47.Tottarchu ringi	Namaskari	Lajalu	Sensitive Plant
48.Pachchai payaru	Mugdam	Moong	Green Gram
49.Agatti	Agastya	Agti	Agate Grandiflora
50.Akrottu	Akshota	Akhrot	Walnut
51.Alari	Karaveera	Karher	The oleander
52.Alisivirai	Atasi	Alsi	Linseed seeds
53.Azhavnam	Raktagarbha	Kurantak	Henna plant
54.Avarai	Talapotakam	Tarvar	Tanners cassia
55.Kariabolam	Ikshumalika	Chhotakanvar	Small aloe

56.Karakkarunai	Arsaghnakanda	Zaminkand	Amorphophalus
57.Sirupasalai	Laghulonika	Chaulayi	Portulacea Quadrifida
58.Puthina	Pudina	Pudina	Marsh Mint
59.Vettiver	Usheera	Balah	Cuscus grass
60.Kundumani	Gunja	Ratti	Jequrity
61.Pirandai	Asthisamhari	Harahankar	Vitis qudrangularis
62.Perungayam	Hingu	Hing	Asafoetida
63.Valmilagu	Lankesah	Kababchini	Cubebs; Tail pepper
64.Vaivilangam	Vidanga	Baibadang	Embelia Ribes
65.Akkarakaram	Aakaarakarabah	Akhalkara	Pellitory root
66.Atti	Udumbarah	Gular	Country fig
67.Abini	Ahihenam	Hafim	Poppy
68.Arasu	Aswatha	Papal	Peepul tree, Sacred fig
69.Chittarattai	Rasna	Khulanjan	Galangal the lesser
70.Perichchu	Kharijuram	Kajur	Phoenix Ductylifera

71.Thirunitruppachchai	Viswatulasi	Sabzah	Sweet Basil
72.umattai	Unmaththah	Dhatura	Dhatura, Thorn apple
73.Erukku	Arkah	Ak	Mudar
74.Elumichchai	Jambirah	Nimbu	Acid Lime
75.Kadugu	Rajika	Kalasarason	Black Mustard
76.Kalli	Dugdhika	Dugdhavatee	Milk Hedge plant
77.Kariveppilai	Surabhinimba	Meeta Neem	Curry Leaf
78.Vembu	Nimbi	Nim	Margosa tree
79.Vellarikkai	Urvarukam	Kakri	Common Cucumber
80.Vilvam	Bilah	Bel	Bael tree
81.Marudam pattai	Arjuna Thwak	Arjun	Arjuna Myrobalan (bark)
82.Mathulai	Dadima, Sukhaadana	Anar	Pomegranate
83.Maramarlial	Daruharidra, Daarvi	Jaharhaldi	Treeturmeric
84.Nerinjil	Gokshura	Gokhru	Small Caltraps
85.Kungiliam	Guggulu	Guggul	Saul tree, resin of

86.Neermulli	Kokilakshab, Ikshuraka	Talmakhana	Hygrophila Spinosa
87.Katukurohini	Katurohini	Kutki	Picrorhizakurroa
88.Karungali	Kadhira	Katha	Black Catechu
89.Chattichcharanai	Punarnava	Peescopra	Trianthema decandra
90.intuppu	Saindhava Lavanam	Senda nimak	Rock salt
91.Nannari	Sariba	Magrabu Nannar	Indian Sarsaparilla
92.Thannirvittan Kilangu	Satavari	Satavvar	Asparagus Racemosus
93.Moongiluppu	Vamsalochana	Thabashir	Bamboo Manna
94.Niradimuthu	Tuvarkah	Jangli Badam	Jangli Almond
95.Mullikkai	Sringaatakah	Singhada	Water Chestnut
96.Parpaatakam	Parpatakam	Taph-jhad	Mollugo Cerviana

Chapter XV

CHARAKAS'S CLASSIFICATION OF DRUGS

Jeevaneeya are medicines which prolong life. Jeevaka, Rishabhaka, Meda, Mahameda, Kaakoli, Ksheerakaakoli, Mashaparni, Mudgaparni, Jeevanti and Yastimadhu belong to this group.

Brimhaneeya are medicines which promote nutrition and increase corpulency. Ksheerini, Raajakshavaka, Bala, Kaakoli, Ksheerakaakoli, Vatyaayani, Bhadroudani, Bhaaradwaaji, Payasyaa, Rishyagandhaa are some medicines under this category.

Lekhaneeya thin the tissues or reduce corpulency. Musta, Kushta, Haridra, Vacha, Daaruharjidra, Ativisha, Katuka- rohini, Bhadroudani, Bhaaradwaaji, Payasyaa, Rishyagandhaa come under this group.

Bhedaneeya promote excretions. The following come under this: Trivruth, Arka, Eranda, Agnimukhi, Danti, Chitramula, Chiribilwa, Sankhini, Katukarohini, Brahmadandi.

Sandhaneeya promote the union of fractured or divided parts. Yashtimadhu, Guduchi, Prisniparni, Ambashta, Samanga, Mocharasa, Daataki, Lodhra, Priyangu, Katphala help union of fractured parts.

Deepaneeya increase the appetite and digestive power. Pippali, Pippalirnoola, Chavya, Chitraka, Sunthi, Amla- vestasa, Maricha, Ajamoda, Bhallaathakaasthi, Hingu help digestion.

Balya promote strength. They are tonics. Indravaaruni, Vrishabha, Sataavari, Maashaparni, Vidaari, Aswagandha, Sthiraa, Rohini, Bala, Atibala are all tonics.

Varnya improve complexion. Chandana, Tunga, Tadmaka, Useera Yashtimadhu, Manjista, Saariba, Ksheera-Kaakoli Tadrnalca, Sita Lata belong to this group.

Kanthya improve the voice and cure hoarseness.saariba, Ikshumoola, Yashtimadhu, Pippali, Draaksha. Vidaari, Kayaphala, Hamsapadi, Brihati, Khantakaarie come under this category.

Hridaya promote cheerfulness, happy feeling and joy. Amra, Aamrathaka, Lakucha, Karamarda, Vrikshaamla, Amlavetasa, Kuvala, Badara, Baadima, Maatulunga help cheerfulness.

Triptighna destroy satisfaction. They remove the phlegm which causes a sense of satiety. The following are Triptigna: Sunthi, Chitramoola, Chavya, Vidanga, Murva, Guduchi, Vacha, Musta, Pippali, Patola.

Arsoghna destroy piles. Kutaja, Bilwa, Chitraka, Sunthi, Ativisha, Harithaki, Dhanvayaasaka, Daaruharidra, Vacha, Chavya, are all useful in piles.

Kusthaghna cure all skin diseases. Kahaira, Hareetaki, Aamalaki, Haridra, Bhallaataka, Saptaparna, Aaragwadha, Karaveera, Vidanga, Jathi, Pravaala are useful in all skin-diseases.

Kandughnam destroy itching. Chandana, Jataamaamsi, Aaragwadha Naktaaala, Nimba, Kutaja, Sarshapa Yastimadhu Daaruhardra, Musta come under this category.

Krimighnam destroy parasites. Sigru, Maricha, Gandira, Kebuka, Vidanga, Nirgundi, Kinihi, Gokshura, ,Bhaaragi, Aakshuparnika, all destroy germs.

Vishaghna act as antidotes to poisons. Haridra, Manjishta, Raasana Sukshmila, Syaama, Chandana, Kataka, Sireesha, Sindhuvaara, Sleshmaataka all destroy poison.

Stanyajanana improve the secretion of milk. Virana, Saah, Shastika, Ikshumoola, Kusamoola, Darbhamoola, Kaasamoola, Gundra utkatamoola, Katrianamoola-all help the secretion of milk.

Sthanyasodhana purify milk. They improve the quality of milk. Paathaa, Sunthi, Devadaaru, Musta, Murvaa, Guduchi, Kutajabeeja, Bhunimba, Katukarohini, Saariba purify milk.

Sukrajanana increase the secretion of semen. jeevaka, Rishabhaka, Kaakoli, Ksheerakaakoli, mudgaparni Maasha- parni, Meda, Sataavari, jataamaamasi, Karkatakasringi come under this group.

Sukrasodhana purify the semen. Kustha, Elavaaluka, Katphala, Samudraphena, Kadambaniryaasa, lkshukanda, lkshuraka, Vasuka, Useera are all purifiers of semen.

Snehopayoga promote lubrication. Draaksha, Yastimadhu, Guduchi, Meda, Vidaari, Kaakoli, Ksheerakaakoli, Jeevaka, Jeevanti, Saalaparni come under this group.

Svedopayoga promote sweat. Sigru, Erandamula, Arka, Vrischira, Punarnava, Yava, Tila, Kuluttha, Maasha, Badariphala promote sweat.

Vamanopagam promote vomiting. Madhu, Yastimadhu, Kovidaara, Karubudaara, Neepa, Vidula, Bimbi, Sanka- pushpi, Arka, Pratyakpushpi come under this category.

Virechanopagam promote purgation. Draaksha, Kaasmaree, Parushaka, Abhaya, Aamalaki, Vibhitaki, Kuvala, Badara, Karkandhu and Pilu promote purgation.

Asthaapanopagam are medicines for use in non-oily enemas. Trivruth, Bilwa, Pippali, Kushta, Sarshapa, Vacha, Kutajabeeja, Satapushpa, Yashtimadhu, Madanaphala are all non-oily enemas.

Anuvasanopayoga are medicines for oily enemas. Raasna, Devadaaru, Bilwa, Madanaphala, Satapushpa, Punarnava, Vrishcheera, Gokshura, Agnimantha, Syonaka all come under this group.

Sirovirechanopayoga promote discharge from the nose. Jyotishmati, Kshavaka, Maricha, Pippali, Vidanga, Sigru, Sarshapa, Apaamaarga, Sweta, Mahaasweta, all come under this group.

Chhardinigrahanam relieve vomiting. Jambu, Aamra-pallava, Maadiphala, Badara, Daadima, yava, Yasthimadhu, Usmeera, Mrith, Laaja all relieve thirst vomiting.

Trishnaanigrahanam relieve thirst. Sunthi, Dhanvayaasa, Musta, parpataka, Chanana, Bhunimba, Guduchi, Useera, Mrith, Laaja all relieve thirst.

Hikkanigrahanam relieve hiccup. Sati, Pushkaramoola, Badarabeeja, Kantakaari, Brihati, Vriksharuha, Hareethaki, Pippali, Duraalabha, Karkatakasringi are all useful in hiccup.

Purishe Sangrahaniyam render the faeces consistent. Priyangu, Anantha, Aamraasthi, Katwanga, Lodhra, Mocharasa, Samanga, Dhaataki, Baarngi, Padmakesara come under this group.

Purisha Virajaneeyam alter the colour of the faeces. Jambu, Sallkitwak, Kachchura, Yashtimadhu, Mocharasa, Devadaru-niryasa, Bhrutamrit, Payasyaa, Utpal, Tilakana all alter the colour of the faeces.

Mootra-sangrahaneeyam reduce secretion of urine. Jambu, Aamra, Plaksha, Vata, Kapeetana, Udumbara, Aswaththa, Bhallaathaka, Asmanthaka, Somavalka all reduce the secretion of urine.

Mutra-virechaneeyam increase urine. Vrikshaadani, Swadamstra, Vasuka, Suryaavrata, Paashaanabhedi, Darbha, Kusa, Kaasa, Musta, Utkatamoola all these increase ruine.

Kaphahara relieve cough. Draaksha, Hareethaki, Aamalaki, Pippali, Duraalabha, Karkatasringi, Kantakaari, Punarnava, Taalaki, Vruschira all relieve cough.

Svaasahara cure difficult breathing or Asthma. Sati, Pushkaranamula, Amlavetasa, Ela, Hingu, Agaru, Surasa, Taarnalaki, Jeevanti, Chandan are useful in Asthma.

Sothahara cure swelling. Paatala, Agnimandha, Syonaka, Bilwa, Kaasmaree, Kantakaari, Brihati, :Saalaparni, Prisniparni, Gokshura, (Dasamoola) cure swelling.

jwaraharam relieve fever. Saariba, Sarkara, paatha, Manjistha, Draaksha, Peelu, Parushaka, Hareethaki, Aamalaki, Vibheetaki relieve fever.

Sramaharam relieve exhaustion. Draaksha, Kharjura, Piyala, Badaara, Daadima, Phalgu, Parushaka, lkshu, Yava, Shastika relieve exhaustion.

Daahaprasamanam relieve burning sensation. Laaja, Chandana, Kaasmaree, Madhuka, Sarkara, Neelotpala, Usheera, Saariba, Guduchi, Hribera relieve burning and reduce heat in the body.

Seethaprasamana relieve cold. Tagara, Agaru, Dhaanyaka, Sringabera, Ajmoda, Vacha, Kantakaari, Agnimandha, Syonaka, Pippali relieve cold.

Udardaprasamanam relieve rashes. Tinduka, Piyaala, Badara, Khadira, Kadara, Saptaparna, Aswakarna, Arjuna, Asana, Irimeda are useful in rashes.

Angamardaprasamanam relieve bodily pains. Vidarigandha, Prisniparni, Brihati, Kantakaari, Eranda, Kaakoli, Chandana, Useera, Ela, Madhuka help relief from bodily pains.

Sulaprasamanam relieve colic. Pippali Mancha, Pippalimoola, Chavya, Chitraka,Sunthi Maricha, colic. Ajamoda, Ajagandha, Jeeraka, Gandeera relieve colic.

Sonitathapanam restore blood. Madhu, Madhuka . Kumkuma, Mocharasa, Loshta, Lodhra, Gairaka, Prenkhana, Sarkara, Laaja restore blood.

Vedanaasthapana relieve suffering Arjuna, Katphala, Kadamba, padma, Kumuda, Mocharasa, Sirisha, Vanjula, Ela, Valuka, Asoka all relieve suffering.

Samjnaastbspaaa restore consciousness. Hingu, Katphala, Irimeda, Vacha, Sati, Brahmi, Golomi, Jataamaamsi, Guggulu, Katurohini restore consciousness.

Prajaasthapana cure sterility. lndravaaruni, Brahmi, Durvaa, Swetadurvaa, Paatali, Aamalaki, Hareethaki, Katurohini, Bala, Prenkhana, are useful in pregnancy.

Vayasthaapana prevent the effects of age. Guduchi, Hareethaki, Aamalaki, Raasna, Sweta, Jeevanti, Satavari, Brahmi, Sthira, Punarnava help rejuvenation.

Chapter XVI

CLASSIFICATION OF DRUGS—I

Angamardaprashamana (Antispasmodic) as laki vidarigandha (costus speciosus).

Anulomana (Cathartic) as Hareetaki (terrninalia chebula).

Arshoghna (Haemostatic) as Indrayava (wrightia antidysentrica).

Artavotpadaka (Emmenagogue) as Jyotishmati (cardiospermum helicacabum).

Ashmareeghna (Lithonyltic), as Gokshura (tribulus terrestris).

Avrishya (Anaphrodisiac), as Bhoostrina (andropogon scoenanthus).

Bhedana (purgative), as Katuki (pricorrhiza kurroa).

Chhardinigrahana (Anaematic), as Dadina (punica granatum).

Chhedana (Laxative), as Marichi (piper nigrum).

Daahaprashamana (Antipyretic), as Usheera (andropogon nardus).

Dambha (Escharotic), as Bhallataka (semi-carpus anacardium).

Deepaneeya (Stomachic), as Pippalimoola (piper longum.)

Garbhasraavi (Ecbolic), as Girinjana (daucus carota).

Grahi (Carminative and Exsiccative), as Jeeraka (cuminum cyminum).

Hikkanigraha (Antisingultus), as Shati (hedychium spicatum).

Jvarahara (Antipyretic), as Peelu (salvadora indica).

Kaphakara (Antiphlegmagogue), as Bibheetaka, (terminalia bellerica).

Kaphakara (Phlegmagogue), as Ikshu (saccharum, officinarum).

Kandughna (Antipsoric), as Chandana (santalum, album).

Kandura (Rubefacient), as Kapikachhu (mucuna pruriens).

Kanthya (Expectorant), as Brihati (solanum indicum).

Karshyakara (Antifat), as Gavedhu (a kind of corn).

Krimighna (Anthelninatic), as Vidanga (embelia ribes).

Krimikrit (Vermiparaous), as Matha (phaseolus aconitifolius).

Kuthtaghna (Antiscorbutic), as Haridra (curcuma zedoaria).

Lalaghna (Antisialoagogue), as Jatiphala (myristica moschata).

Lalotpadaka (sialagogue), as Akalakarabha (spilanthes oleracea).

Lekhana (Liquefacient), as Vacha (acorns calamus).

Madaka (Inebrient), as Dhattura (datura stramonium).

Mootrasangrahana (Anuretic), as Pippalachchala (cortex ficus religiosa).

Mootravirechaneeya (Diuretic), as Kasha (poa cynosuradies).

Nidrahara (Antihypnotic), as Shigrubeeja (moringa pterygosperma).

Nidrakara (Hypnotic), as Kakajangha (caPPans sepiaria).

Niromakara (Depilatory), as Rala (shorea robusta)

pittahara (Anticholeric), as Kamala (nelumbium speciosuln).

pittakara (cholagogue), as Tvak (cinnamomum cassia).

prajasthapana (Anebolic), as Vishnukranta (evolvulus hirsustus).

Pramathi (Antiphysical), as Hinga (narthex asafoetida).

Prasvaka (Parturifacient), as Beejapura (citrus acida).

Prativasa (Antibromic), as Karpoora (camphora officinarum).

Purishasangrahana (Astringent), as Priyangu (panicum miliaceum).

Rasayana (Rejuvenesent), as Guggulu (amyris pentaphylla).

Rechana (Hydragogue), as Trivrita (ipomaea terpethum).

Rohana (Epulotic), as Tila (seasumum indicum).

Sammohana (Anaesthetic), as Madhya (vina medicata).

Samshodhana (Emetic and Purgative), as Devadali fluffs echinata).

Sankochana (Constringent), as MayoPhala (quercus infectoria).

Sanjeevasthapana (Restorative), Jatamansi (nardostachys jatamansi).

Shamaneeya (Calmative), as Amrita (coculus cordifolius).

Sheetaprashamana (AntaIgide), as Agaru (aquilaria agallchum),

Shirovirechana (Sternutatory) as Aastya (agati grandiflora).

Shophakara (Epispatic), as Snoohee (euphorbia tirucalli).

Shoolaprashamana (Anticolic) as Ajamoda (ptychotis ajowan).

Shothahara (Discutient), as Arani (premna serratisfolia).

Shramahara (Refrigerant), as lkshu (saccharum, officinarum).

Shronitasthapana (Styptic), as Kesara (crocus sativus).

Shukrajanana (Spermatopoietic), as Ksheerakakoli, (hedysarum gangeticum).

Shukrala (Tonic), as Rishabhaka (helekteres isora).

Shukrashodhana (Semen-improver), as Kushtha (saussurea lappa).

Shvasahara (Antiasthmatic), as Ela (amomum elettarum).

Snehopaga (Demulcent), as Vidari (batatas paniculata).

Sransana (Drastic), as Rajataru (cassia fistula).

Sthanyajanana (Galactagogue), as Sthatapushpa (pimpinella anisum).

Sthaulyakara (Fat-former), as Panasa (artocarpus integrifolia).

Svarya (Voice-improver), as Madhuka (glycyrrhiza globra).

Shvedopaga (Diaphoretic), as Punarnava (boerhaavia diffua).

Trishna Nigrahana (Frigorific) as Ashwagandha (physalis somnifera).

Vajeekara (Aphrodisiac), as Ashvagandha (physalis somnifera).

Vamana (Emetic), as Madana (randia dumetrorum')

Varnya (Cosmetic), as Manjishtha (rubia cordifolia).

Vatakara (Flatus-producer) as Vallaka dolichos sinensis).

Vedaanasthapana (Anodyne), as Shireesha (mimosa seriassa).

Visha (Toxic) as Vatsanabha (aconitum napellus).

Vishaghna (Antitoxic), as Nirgundi (vitex negundo).

Vyayayi (Sedative), as Bhanga (cannabis sativa).

Chapter XVII

CLASSIFICATION OF DRUGS—II

Anulomana are medicines which digest the humours and set them free. They promote excretion: and help their discharge.

Abhishyandi are medicines which retain the secretions and cause heaviness of the body through their qualities of heaviness or emollient qualities, e.g., Dadhi or curd.

Bhedana are medicines which set free scybala and other contents of the intestines and discharge them from the bowels, without producing watery motions are called Bhedana, e.g., Katuki (Pricorrhiza Kurroa).

Balya or tonics are medicines which increase strength.

Brimhana are medicines which promote nutrition and increase the bulk of the body.

Chhedana are medicines which remove forcibly and eliminate from the body phlegm or other humours, e.g., black pepper, emetics, expectorants, errhines, caustics.

Deepana are medicines which promote appetite but do not help in digesting undigested food.

Grahi or inspissants are medicines which dry the fluids of the body through their digestive and healing properties.

Lekhana or attenuants remove bad humours by thinning them gradually and eliminating them from the system e.g., warm water, barley, honey, etc.

Mutrala are medicines which promote the secretion of urine.

Pachana are medicines which assist in digesting undigested food but do not increase the appetite.

Pramathi are medicines which facilitate the removal of collecting secretions from their tubes or receptacles, e.g. Vacha (acorns calamus).

Rechaka are medicines which cause the discharge of the digested or undigested contents of the intestines in a ', quid form, e.g., Trivriti (Impomeoa Turpethum).

Rasayana or alterative tonics are medicines which prevent or remove the effects of age, increase the vigour and cure the diseases.

Samsamana are medicines which rectify the deranged state of the humours and calm their excited action, without promoting the excretions.

Samsodhana are medicines which remove collections of bad humours and discharge them by the excretions, e.g., emetics, purgatives, errhines and other depuratories.

Sransara are medicines which hurry the chyle or materials for digestion without allowing them to be properly digested, e.g., the pulp of cassia fistula.

Svedana are medicines which promote the secretion of perspiration.

Stanyajanana are medicines which promote the secretion of milk.

Stambhana or constipators are medicines which increase the air and retain the secretions through their drying and astringent properties e.g., Indrayava seeds or Holarrhena antidysenterica.

Vamana or emetics are medicines which cause emesis of bile, mucus and other contents of the stomach.

Wajeekarana or aphrodisiacs are medicines which increase the sexual power.

Chapter XVIII

INDEX TO THERAPEUTIC ACTION OF BAZAAR DRUGS

Alterative (Vyadhi-bheda-kari) is a drug that alters the morbid or unhealthy processes in the body and restores the normal functions of an organ in some unknown way. It corrects or alters a poisoned condition of blood-stream and restores healthy functioning. Example: Akrot (walnut), adhatodha, white pumpkin, apamarga, garlic, Ammonium Chloride, bach, chiretta, chobchini, gulancha, mudar, sarsaparilla.

Anaphrodisiac is opposite of aphrodisiac. It depresses the sexual organ. Example: Camphor, etc.

Anti-sialagogue. A drug or substance that reduces the flow of saliva.

Antiseptic (Dhatu Ksheenarodhi) is a remedy that prevents putrefaction and inhibits the growth of germs. Example: Ajowan, Benzoin, tobacco, betel, Neem oil, cloves, sugarcane, sandal, etc.

Antispasmodic (Angakarshana Nasini). It is an agent or remedy that allays or relieves convulsions or spasmodic pains. Example: Cloves, Adhatodha, Ajowan, cannabis, saffron, tobacco, mint, asafoetida, borax, camphor, Datura, jetamansi.

Antilithic is a medicine or substance that prevents the formation of stones in the gall-bladder, kidneys, urinary bladder, etc. Example: Coffee seeds, benzoin, mountain Neem.

Anti-philogistic. A remedy that reduces inflammation. Example: Opium.

Anti-soporific. A remedy that prevents sleep and keeps one awake. Example: Tea, coffee, etc.

Antidote (Vishanasini). A remedy that counteracts the action of a poison. Example: Belladonna, opium, etc.

Antibitious (Pittasantini). A remedy that produces a something effect over diseases caused by excessive secretion of bile. Example: Ginger, lemon, cumin coriander, etc.

Anthelmintic (Kriminasini). A remedy or medicine the either kills or renders powerless or expels intestinal worms (vermicide and vermifuge). Example: Bark of walnut, adhatodha, black cumin, palas., asafoetida, bark, fruit, root-bark and seeds of pomegranate, garlic, leaves and seeds of Neem, baberaug, Bhoree Loth, butea seeds, kamala, papaya, somraj, supari.

Anti-periodic. An agent that acts against the poison of periodic fever like malaria. Example: Apamarga, Pepper.

Anti-rheumatic (Vataharini). A remedy that prevents the Vata diseases in the body. Example: Pepper, dried ginger.

Anti-pyretic. A remedy that reduces the temperature of fever. Example: Pepper.

Anodyne (Vedanasantini). A drug that gives relief from pain. Example: Opium, cannabis.

Aphrodisiac (Kamavardhini) is a medicine that stimulates the sexual passion. Example: Walnut, linseed, black-gram, cinnamon, cannabis, radish, nutmeg, jalamisri, asafoetida, dates, cashewnut, lady's finger, methi seed, betel.

Aromatic is a drug that stimulates digestion and appetite. It has good aroma. Example: Cardamom, Spirit Ammonia Aromaticus, calumba, etc.

Astringent (Sankochanalcari). A substance that causes contraction of organic tissues or arrests bleeding, diarrhoea, etc. Example: Walnut, seeds, Bengal-gram, Madras-nutds(coloured), ragi, guava, horse-gram, sandal, cumin seeds, triphala, apamarga, lambul, mint, methi seeds, ubmuieaasgiihomka, bark, babul gum, bael, betel leaf, betel nut, batea gum,

Catechu, copper sulphate galls Kurchi bark, kurchi seeds, mangostin, myrobalans, opium, pomegranate.

Cardiac stimulant (Hridushnakari) is a remedy that stimulates the heart. Example: chillies, coffee.

Carminative (UdaraVataharini). A drug that expels wind from the bowels and relieves pain and corrects digestion. Example: Long pepper, nux vomica, lemon, coriander, ginger, dried ginger (sonth), mint, asafoetida, pepper tailed pepper, methi seeds, garlic, white pepper, betel, Fennel, nutmeg, Kala Mirch, pipul, Tulasi, turmeric, Ajowan seeds, aniseed, capsicum, caraway seeds, cardamom, chamomile, cinnamon, cloves, coriander, cumin, dill seeds.

Cathartic. A drug that promotes evacuation from the bowels. It is divided into (1) laxative which induces gentle bowel movement. Example: Figs, prunes, phenolphthalein, etc., (2) purgative which produces copious, repeated and more watery motions. Example: Pulvis Jalapa, Croton, etc.

Cholagogue (Pittakari). A remedy that promotes the secretion or excretion of bile. Example: Podophyllin, walnut seed.

Cordiac (Raktavardhini). Blood tonic. A drug that improves the quality and quantity of blood. Example: Fig, sarsaparilla.

Depurative (Malinanivartini). A remedy that purifies the animal economy. Example: Palas.

Deodarant (Bhutigandha-nasini). A remedy that destroys, removes or collects offensive odour. Example: Benzoin.

Demulcent (Antar Snigdhakari). The drug that soothes or protects the mucous membrane. Example: Black-gram, sesamum, cucumber, poppy seeds, gum, sugarcane, wheat, grapes, Tulasi, sarsaparilla, jack, barley, dates, plantain fruit, wood apple, onion, lady's finger (bhindi), methi seeds, bara gokhru, basil seeds, chaulmoogra cocoanut oil, garjan oil, garjan oil isafgul kakrasinghi , linseed oil, liquorice.

Diaphoretic is a drug that produces increased perspiration. It treduces fever by inducing increased perspiration Example: Hyoscyamus, spirit Actheria, Nitrosi, etc.

Discutient: An agent that causes disappearance of a swelling. Example: Neem leaves.

Disinfectant (Agantuka-roga-nasini). A remedy that destroys germs and prevents fermentation and putrefaction. Example: Vasambu.

Digestive (Pachanakari). A drug that promotes digestion. Example: Ginger, bael, Ajowan, cumin, black pepper.

Diuretic (Mootravardhini). A drug that increases the flow or secretion of urine. Example: Cubebs, gokhru, gulancha, moringa root, Potas Nit., talmakhan.

Ecbolic is a drug that increases the activity of a pregnant uterus.

Emetic (Vamanakari). A remedy that causes vomiting. Example: Alum, Dhatura, tobacco, copper sulphate, Jangli-pikvan, mudar, mustard, salt.

Emmenagogue (Ritu-vardhini). A remedy that stimulates and regulates the menstrual flow. Example: Pine-apple, adhatodha, linseed, sesamum, black cumin, saffron, papaya, asafoetida, onions, methi leaves.

Emollient (Snigdhakari). An agent which by external application soothes the skin. Example: Castor oil, Vaseline, isafgul, gum arabic, lady's finger, methi seeds.

Errhine (Sirovirechani). A drug when applied to the mucous membrane of the nose, increases nasal secretion. Example: Tobacco.

Expectorant (Kaphakarini). A drug that promotes expectoration of phlegm or sputum. Example: Opium, adhatodha jatamansi, benzoin, Tulasi, asafoetida, dates, tailed pepper, garlic, Ammonium-chloride,

arusha, banafsa, cubebs, garjan oil, jangli pikvan kakra singhi, liquorice, mudar, myrrh.

Febrifuge (Jvaraharini). A remedy that lessens or removes fever. Example: Bael leaves, betel, pepper, etc.

General Anaesthetic is a drug or substance that stops bleeding by coagulating the blood or contracting the arteries and arterioles. Example: Calcium-chloride' pituitrin, opium, adrenaline, etc.

Germicide (Kriminasini). A remedy that destroys the micro-organism or germs. Example: Adhatodha, Vasambu. (Also see Anthelmintic).

Haemostatic (Rakta-sthambhanakari) is a drug that arrests or restrains bleeding. Example: Opium, Pine, apple, white pumpkin, pomegranate, gall-nut.

Hepatic (Yalcrit-bala-kari) is an agent or medicine that tones the action of the liver. Example. Ammonium-chloride, etc.

Hydragogue (Jalavirechani). A drug that produces watery motions by inducing free secretion from the intestinal glands and removing much serum from the intestinal blood vessels. Example: Croton.

Hypnotic or Soporific (Nidrakari) is an agent or medicine that induces sleep. Example: Opium, cannabis. (For opposite action see Anti-soporific).

Lactagogue (Ksheera-vardhini). A remedy that increases the secretion of milk in the breasts of the nursing mothers. Example: Linseed, cotton seed extract, potatoes, black-gram, sesamum, black cumin seeds, methi seeds, betel.

Lactifuge (Ksheeranasini). An agent that reduces or stops the secretion of milk in the breasts. Example: The bark of walnut, arabian jasmine.

Laxative (Malakari). A remedy that loosens the bowels, a mild purgative. Example: Walnut seed, liquorice, fig, castor oil, linseed, potatoes, sesamum. -Bengal-gram, sugarcane, grapes, amalaka, myrobalan,

papaya, tamarind fruit, asafoetida radish, piantain fruit, bael fruit, methi leaves, groundnut.

bael fruit, methi leaves, groundnut. 'amain flit,

Local Anodyne (Charmavedananashini) An agent which relieves pain in the skin (locally)

Local Anaesthetic (Smritirodhakari). A substance that produces less of sensation locally. Example: Oil of cloves, ice, cocaine, etc.

Local Stimulant. A drug that irritates the skin locally.

Lithontriptic (Pashanabhedini). A remedy that has the power of dissolving the various stones in the body, in the gall-bladder, kidneys and urinary bladder. Example: Benzoates for phosphatic and alkalis for uric acid calculi in the urinary tract.

Mild Diuretic (Laghu-mootra-vardhini) is a drug or substance that slightly increases the flow or secretion of the urine.

Muscular Tonic is a drug that tones up the muscular tissues. Example: The seeds of pomegranates, Madras-nut (Kalipakku).

Narcotic. A drug or remedy that produces narcosis or stupor. Example: Opium, stramonium or Dhatura, cannabis, nutmeg, tobacco. (Also see Hypnotic, Soporific).

Nervine Tonic. A remedy that causes nervous excitement or gives tone to the nervous system. Example: Brahmi.

Nervous Sedative (Nadisamanakari). A remedy that produces a soothing influence by lowering the functional activity of the nervous system. Example: Potatoes, Opium, cannabis.

Nutrient or Nutretic (Poshanakari). A drug that black-gram, the body as a whole. Example: Lavang (cloves), alack-gram, sesamum seeds, cucumber, poppy seeds, arcane, white pumpkin, wheat, ragi, sweet-potatoes, maize, grapes, green-gram, barley, jack, dates, piantain fruit.

parassiticide (Krirnighna). An agent that kills parasite. Example: Black cumin.

parturfarient (Prasavakari). A remedy that induces the labour pain _ in order to hasten the delivery. Example Cannabis.

Purgative (Virechani). A remedy that causes copious watery evacuation of the bowels. Example: Castor oil Croton, Jalapa, etc.

Refrigerant (Seetalakari) is a drug that has cooling properties or lowers the bodily temperature. Example: Walnut, black-gram, sandal, lemon, Bengal gram(Chana), sugarcane, sweet-potatoes, grapes, cocoanut water.

Resolvent. An agent that causes the absorption of inflammatory or other swelling. Example: pepper, hill Neem flower.

Restorative. It is a drug or medicine or food that is efficacious in restoring one to health and vigour.

Rubefacient (Shonakari). A drug that produces reddening of the skin.

Sedative (Samanakari). A substance that produces a soothing effect by lowering functional activity. Example: Cannabis, tobacco, borax, camphor, Dhatura, Jatamansi, opium, asafoetida.

Sialogogue (Dravakari). A drug that increases the flow of saliva. Example: ginger, Ajowan, tobacco, betel.

Stimulant (Ushnakari). A remedy that excites the functions of an organ or some process of the body economy. Example: Opium, ginger, nux vomica, sesarnum, Ajowan, cannabis,

coffee saffron, coriander. jatamansi, cardamom, cumin, dried ginger, Tulasi, chiretta, mint leaves, turmeric, chillies pepper, resin. Radish, tailed pepper onions , garlic, betel, ghee. camphor, musk, sandalwood oil.

Stomachic (Jatharagni Vardhini). An agent that invigorates the functional activities of the stomach. „Example: Ajowan, ginger, cloves, black cumin, cardamom saffron, coriander, cumin, dried ginger, jambul, chiretta, mint, dates, chillies, radish, bael, garlic, betel, the flower of Neem.

Tonic (Balakari). A drug that restores the normal tone of the body. Example: Akrot, black-gram, sesamum, Ajowan white pumpkin, horse-gram, sarsaparilla, atis, bach, bonduc-nut, chamomile, chaulmoogra oil, chinchal (chatium), chiretta, chobchini, treat, gokhru, gulancha, moringa root, mudar, Neem bark, rasaut, salsa, sat gilo, sulphate of iron.

Uterine Tonic. A drug that tones the uterus. Example: Ashoka.

Uterine Sedative. A remedy that produces a soothing effect on the uterus by lessening its functional activity. Example: Ashoka.

Vermicide is a drug that kills the worms in the bowels. Example: Santonin, Batanaphthol, oil of chenopodium, etc.

Vermifuge is a drug that causes expulsion of worms from the bowels.

Vesicant (Tvakspotakari). A drug that produces des and blisters when applied to the skin. Example: Mustard.

Chapter xix

AYURVEDIC PREPARATIONS

(VIVIDHA NIRMAN)

Anjana	(eye-salve)
Asava	(tincture)
Avaleha	(electuary)
Basti	(enema)
Bhasma	(alkaline ashes)
Bindu	(drops)
Chukra	(powder)
Dhumapana	(inhalation)
Dhumra	(fumigation)
Drava	(acid)
Dravasveda	(medicated bath)
Gandusha	(gargle)
Ghrita	(ghee)
Gutika	(pill)
Hima	(watery extract)
Kalka	(paste)
Kanjika	(gruel)
Kavalika	(suppository)

Kvatha	(decoction)
Lepa	(ointment)
Manjana	(dentifrice)
Modaka	(bolus)
Nasya	(snuff)
Paka	(confection)
Panaka	(syrup)
Peya	(emulsion)
Phanta	(infusion)
Pindi	(poultice)
Plots	(lotion)
Satva	(extract)
Sechana	(spray)
Shrutambu	(Cold water in which a very hot piece of brick or iron is quenched)
Shukta	(ferment)
Svarasa	(expressed juice)
Sveda	(vapour)
Taila	(oil)
Udvartana	(liniment)
Upanaha	(fomentation)
Vatika	(lozenge)
Vartika	(bougie)

Chapter XX

AVURVEDIC PREPARATIONS EXPLAINED

(Nirmana Vivarana)

Choorna

Choorna or powders are prepared by pounding dry, substances in a mortar with a pestle and passing the powder through a fine cloth.

KVata (Quath)

KVata or decoctions are prepared by boiling one part of vegetable substances with sixteen parts of water, till the latter is reduced to one fourth. The medicines should be pounded small, then boiled over a slow fire. The decoction should be strained through a cloth. Decoctions are administered with the addition of salt, honey, sugar, treacle.

Avaleha

Avaleha or extract. Decoctions after being strained are again boiled down to the consistence of a thick extract. Extracts are administered with the addition of sugar.

Vatika and Gutika

They are pills and boluses. They are prepared by reducing a decoction of vegetable substances to a thick consistence and then adding some powders for making a pill-mass. Sometimes pill-masses are made of powdered medicines with the addition of treacle or honey.

Modaka

Modaka are boluses prepared by adding powders to cold syrup and stirring them together till uniformly mixed. No boiling needed in this preparation.

Asava and Arishta

They are medicated liquors. They are prepared from honey and treacle with the addition of various medicinal substances. They are all steeped in water and put aside in earthen jars for vinous fermentation. When raw medicinal substances are used for fermentation, the resulting fluid is called Asava. When the decoction of drugs only is added, the fermented liquor is called Arishta.

They are heating, stimulating, easily digested and stomachic.

Medicated Oils and Ghritas

These are decoctions of vegetable drugs in oil or Ghrita (ghee or clarified butter). The Ghritas are used internally. The oils are rubbed on the body. They are prepared by boiling vegetable drugs in ghee or oil with the addition of water, milk or a decoction of drugs.

Dravaka

This is a distilled mineral acid. A number of mineral substances of salts are heated in a retort and the distilled fluid is collected in a glass-reservoir.

Sankadravaka and Svalpadravaka are examples.

Seeta Kashaya

This is a cold infusion. This is prepared by steeping one part of a drug in six parts of water for the night and g the fluid in the morning.

Phanta

They are infusions prepared by steeping one part of powered herbs in 8 parts of hot water for 12 hours during the night. Strain the liquid.

Svarasa

This is expressed juice prepared by pounding vegetables in a mortar expressing the juice and straining it through cloth.

Kalka

This is a paste prepared by grinding dry or fresh vegetable substances on a stone with a muller and then making a thin paste with the addition of water if necessary.

Khandapaka

These are confections. They are made by adding to syrup medicines in fine powder and stirring them over the fire till ultimately mixed and reduced to proper consistence. Honey is subsequently added to confections. Syrup may be made with sugar and water or milk or the strained decoction of some medicinal substances.

Ayuryedic Preparations

Arishta, Asava is a fermented drink of honey, syrup and water with various medicinal stuffs.

Bhasma is an oxide of metal or jewel.

Choorna is a powder pounded in a mortar and is strained through a piece of cloth.

Choornarishta is mixed with a powder.

Ghrita is a medicinal preparation with cow's ghee. It is for internal use.

Gutika is a ball.

Kashaya, KVata is a decoction of 4 to 16 parts of water with one part of medicine. The mixture is boiled until one fourth remains.

Kalka is a paste of a plant bruised on a stone.

Kanjika is a fermented rice-gruel.

Kanjika guda is a mixture with syrup.

Kanjika lavana is a mixture with salt.

Lehya, Avalehya is a licking substance or confection consisting of thick extracts from plants with addition of sugar.

Lepa is an ointment.

Modaka is sweet, uncooked pill.

putapaka is a roasted vegetable medicine. The stuffs are turned into a ball which is enveloped in leaves strung together and is covered with a layer of mud. The whole is roasted. Then the shell is broken and the roasted medicine is given either as a pill or a powder, or its extract as juice with honey.

Parpati is like a pappad.

Pak is like Mysore pak, cake or chocolate.

Rasa is a mercurial preparation.

Svarasa is a natural juice, which is produced in a mortar by pounding fresh plants.

Taila is a medicinal preparation with oil. It is for external use.

Varti is suppository.

Vatika is a pill.

Yavagu is a meal sauce with an addition of medicinal stuff.

ARISHTAS

Dose: ½ to 2 tolas (1 oz.) twice a day after meals diluted with half the quantity of water.

Abhayarishta: Chief ingredient is Hareetaki. Dose for adults is one ounce twice daily with one ounce of water, 15 minutes after food. Useful in piles, dysentery, anaemia, bowel complaints, worms, chronic constipation, spleen and liver disorders. For children below six years 2 teaspoonfuls.

Amritarishta: Chief ingredients are Gudoochi or Giloy, Satavari, Prapak, Saptaparna (sarsaparilla), Kaituki, Tirukutu, black cumin. This is a bitter tonic an stimulant specially beneficial in chronic fevers malaria, night sweating, debility. It improves appetite. It is useful in liver and spleen complaints.

Arjunarishta: It contains the bark of Arjuna tree. Munakka (grapes), Madhukapushpa, old gud (jaggery) Useful in diseases of heart, lungs and Blood-Pressure.

Ashokarishta: Chief ingredient is Ashoka Bark. Alterative, uterine tonic and stimulant. It eradicates all diseases of the womb and strengthens the womb. Useful in leucorrhoea, dismenorrhoea or difficulty of menstruation, menorrhagia and other female complaints, amenorrhoea or absence of menstruation, Metitis. It regulates menstruation.

It contains also triphala, dry ginger, black cumin, bark of Vasaka, red sandal powder, the seed of mango, neelkamal or blue lotus, Nagarmotha, dhaykapool.

Aswagandharishta: Chief ingredients: Aswagandha, honey, Musali, white Manjistha, Hareetaki (big), Rasna, Turmeric, Mulati (liquorice), Bidari kand, Arjuna sal, Nagarmotha, red sandal, white sandal, trikote. Useful in Epilepsy, general and nervous debility, sleeplessness, loss of memory; a tonic for all rheumatic complaints.

Balarishta: Chief ingredients are Bala, Aswagandha, Dhatakipushpa (wood fordia, Floribunda), Satavari, Rasna, big cardamoms, cloves (lavanga), Gokuru, Purana gud. Useful in all kinds of debility, Rheumatic pains, asti jwara, pains in joints, heniplegia, all discharges. Promotes health and vitality, bestows dhatupushti.

Babbuladyarishta: Babbulka chhal (bark), Dhataka-pushpa, pippali (long pepper), Jeyapal (nutmeg), cardamoms, cinnamon cloves, Nagkesar (Masuaferia), black pepper, Tamalpatra (cinnamonum tamala). Useful in consumption, cough, asthma, parswasool (pain in the side of the chest), all sorts of urinary complaint, diarrhoea, leprosy.

Dasamoolarishta: There are 71 herbs. Chief ingredients are Guduchee (or Giloy or Amrita), Chitrak (Plubag. zeylanica), Amla, Khadir bark, Hareetaki, Devadaru, Mulati (liquorice), Punarnava, Pippali, Nagarmotha, Ashtavarga, Musk, Munakka, old gud, honey, etc. Useful in piles, leprosy, sexual and general debility, cough, cold, consumption,

pulmonary and urinary diseases, dysentery. It purifies the womb. It is given as a tonic to women after delivery. It is useful in Prasuthijwara of women after delivery. It is a stimulant when one is fatigued.

Dantyarishta: Chief ingredients are: root of Jamalgota or croton, Chitrak, Dasmool, triphala, Dhatakipushpa, old gud. Useful in anaemia or poverty of blood, bleeding piles, constipation, worms, anaemia (Panduroga), obesity. It increases appetite and digestion.

Draksharishta: Chief ingredients are Munakka (big grapes), pippali (long pepper), cinnamon, small cardamom, Tejpatra, Nagkesar, black pepper, Dhatakipushpa. Useful in consumption, typhoid, influenza, cold, cough, asthma, dyspepsia, anaemia, loss of appetite, tonic for children. It increases Jatharagni or the digestive fire.

Dhatryarishta: Chief ingredients are Green Amla juice, sugar, honey, pippali, Dhatakipushpa. Useful in Jaundice, anaemia, fever, malaria, blood pressure, cough, hiccup, asthma, dyspepsia, biliousness.

Eladyarishta: Ingredients: Small cardamoms, Vasaka (panchiinga, five parts), Majyth, Indrajau, dantimool, Giloy, Khas,Mulati Khadir bark, Arjun bark, Chiretta Neem bark, Chitrak, Satpushpa, (saunf, feniculum bulgeri), honey, Dhatakipushpa, Trikatu. Useful in Influenza, chicken pox, sinus, fistula, gonorrhoea (Upadans), ordinary fever, measles, urticaria, itching, asthma, erysipelas (visarp).

Jeerakadyarishta: Ingredients: White cumin Seed old gud, Dhatakipushpa, dried ginger, nutmeg (jaipal), Nagermotha, cinnamon, small cardamoms, Tejpatra, Nagkesar, ajwain, cloves. Useful in dyspepsia, sprue, chronic diarrhoea, dysentery (sangrahani), Soothikarog (diseases after delivery), cough, asthma, consumption. This is a best tonic for women after delivery. It is a galactagogue. It purifies and increases the milk in nursing mothers.

Khadirarishta: Ingredients are Khadir bark, Devadharu, triphala, Dharuhaldi, Bhaguchi, honey, sugar, Dhatakipushpa, Seetalcheeni, cloves, small cardamoms, nutmeg, cinnamon, Nagkesar, black pepper, Tejpatra. Useful in leucoderma, leprosy, impurities of blood, diseases of skin, anaemia, heart diseases, cough, boils, plchodar, jaundice, gulma of women.

Kutajarishta: Ingredients are Kutaja bark, Munakka, madhuka pushpa, Gambari bark, old gud, Dhatakipushpa. Properties: Astringent, stimulant and anti-periodic. Useful in chronic diarrhoea, sprue, dysentery and long continued fevers and bleeding piles.

Karpoorarishta: Ingredients are camphor, small cardamoms, Nagermotha, dried ginger (soont), Ajwain, black pepper, rectified spirit, Dhatakipushpa, sugar. Useful in cholera, vomiting, indigestion, diarrhoea, stomach pain, intestinal colic, flatulence or wind in the bowels. In cholera this works marvellously if it is given once in 2 or 3 hours till purging stops. It is used as a local application in toothache.

Mustakarishta: Ingredients are Nagermotha, Dhatalcipushpa, Ajwain, sont, black pepper, cloves, methi seeds, Chitrak, Jeera white, old gud. This is a general tonic for children. Useful in dyspepsia, Agnimandha,vomiting, dysentery, kiarrhoea. It is a Deepan (increases the digestive fire), Pachan (digestive).

parpatadyarishta: Ingredients are Parpat, Dhataki-pushpa Giloy, Nagermotha, Dharuhaldi, Devadaru damasa, chavya, chitrakmool, Trikatu, Vidang, old Gud' Bhadi katteri. Useful in bilious fever, jaundice, bilious complaints panduroga, Kamala, complaints of liver and spleen, abdominal disorder. It increases Jatharagni (Agni deepak)

Pippali Arishta: Ingredients are Pippali, black pepper (kali mirch), chavya, Haridra, Chitrak, Nagermotha, vaividang, supari (arecanut), Lodhra, Patha, Amla, Khus, powder of white sandal, cloves, Kusht, Tagar, Jatamansi, cinnamon, small cardamoms, Tejpatra, Nagkesar, Priyanku, Dhatakipushpa, Draksha (big grapes), old gud.

This is a stimulant, Deepan (increases the digestive fire) and Pachan (digestive). It puts the three Doshas in a state of equilibrium (Tridosha prashamaka). It is useful in dysentery, consumption, anaemia, diseases of stomach, flatulence, dyspepsia, vomiting, anorexia (loss of appetite), piles, cough, Asthma.

Punarnavarishta: Ingredients are Punarnava, sont, Mirch, pippali, Harad, Baheda, Amla, Dharu haldi, Gokuru, Vasaka, Kutki, Gajapippali, Neem bark, Giloy, Damasa, Pattolapatra,

Dhatakipushpa, Munakka, sugar, honey. Useful in liver and spleen complaints, sacral debility, dropsy of hands, feet and body, -pressure (raktachap), diseases of heart (hridaya fistula (bagandara), piles, asthma, leprosy, , itching of body, diseases of stomach, , constipation, hiccup, fever, Amla Pitta. It vitality and Veerya (semen). It bestows It regulates the function of the kidney (Vrikkasanshodhak).

Rohita kadyarishta: Ingredients are Rohit bark, Dhatakipushpa, panchakola, Trijatak, Triphala, old gud, Useful in old fever (jeerna jwara), disorders of spleen and liver, piles, jaundice (Kamala), indigestion, dysentery (sangrahani), abdominal troubles (udaravikar), sothrog (swelling of body, sohai), leprosy.

Saribadyarishta: Chief ingredients: white and black Sariba, Nagermotha (cyperus rotundous), balka chal, pipalkachal, Amla, Giloy, Khas, red and white sandal Ajwain, Kutki, small cardamom, Tejpatra (leaf of cinnamon), big cardamoms, Hareetaki, Dhatakipushpa. old gud. This is a blood purifier. This is useful in liver complaints, Prameha (spermatorrhoea), itching (scabies), skin diseases, destroys poison, urinary complaints, scrofula (kandamala), constipation and debility, Raktapradar (red metarrhagia in women).

Saraswatarishta: Ingredients are Brahmi, Satavari kand, Harad, Khus, fresh ginger (adrak), sont (dried ginger), Dhatakipushpa, Sambalu seeds, nishoth, pippali, cloves (lavang), Bacha, Kusht, Aswagandha, Baheda, Giloy, small cardamoms, vaividang,

cinnamon, gold leaf, honey, sugar. This is Veeryavardhak. So it is useful in sexual debility, seminal weakness. It is useful in general debility. This is a tonic for brain. This is beneficial in fainting, convulsions, nervous debility. This is useful in stammering, svarabhanga. It gives good memory (Smarana Sakti) and Dharana Sakti (Dhriti). It is useful in menstrual disorders.

Vidangarishta: Ingredients are Vidanga, pippali mool, Rasna, Kutaja bark, Indrajau Patta, Elavaluk, Amla, honey, Dhatakipushpa, Trijatak, Priangu' Kachnar, Lodhra, Trikatu. Useful in abscess, fistula, scrofula (Kandamala), spermatorrhoea (prameha), worm, stone in the kidney (patri), urinary complaints, obesity, lockjaw (Mooka), locomotor ataxia.

ASAVAS

Dose: 1 oz (2 ½ tolas) twice daily after food. Dilute with ½ ounce of water. For children of six months quarter tea spoonful. For children of six years 2 teaspoonfuls.

Aravindaasava: Ingredients: White Kamal (lotus), Khus, Kesar, Neelotpal, Manjista, small cardamoms, Balamool, Jatamansi, Nagermotha, Krishna Sariba Triphala, Bacha, Kachoor, Krishnanisroth, Patolpatra' Peetha Papada, Arjuna sal, liquorice, Mahuva flower' Mura, Munakka, Dhataki- pushpa, Sugar and honey.

This is a tonic for children. This is useful for all diseases of children. This is beneficial in the vomiting of children, enlargement of spleen in children. This is Agnivardhak or

Deepan for children. It increases the Jatharagni or digestive fire. This is useful in Raktapradhar (metarrhagia) of women. This is beneficial in the gonorrhoea of males.

Ahiphenaasava: Ingredients: Opium, Nagermotha, Jaipal, Indrajau, big cardamoms, Mahuvasura.

This is useful in acute diarrhoea and cholera, udarasoola (stomach pain, intestinal colic), vomiting, diarrhoea of children (Balatisara). It produces sleep.

Chandanaasava: Ingredients: Svetachandan, Netrabala, Nagermotha, Gualbari, Neelotpal, Priyanghir, Padmak, Lodhra, Mapit, Raktachandan, Patta, Chirayatha, Badkichal, Pippali, Kachoor, Pithapapda, Mulahati, Rasna, Patolpatra, Kachnarchal, Amkichal, Semalka goand, Dhatakipushpa, Munakka, sugar, honey and old jaggery.

This is useful in chronic gonorrhoea, gleet sperma-torrhoea torrhoea, dysuria or difficulty in passing urine and other urinary diseases, stone in the kidney (patri), heat in the body. It gives It gives strength to the heart.

Chavika Asava: Ingredients are Chavya, Chitrak, Bacha Hingupatri. Pushkarmoola, apusha kachoor, patomool, TriPhala, Alwain, Kutajbark-indrayana, Dania, Rasna, Dantimool, Vaividang, Nagermotha, Majit, Devadaru Pippala, Sonth, Marich, Dhatakipushpa Purana gud, Chatur Jatak, Lavang and Seetalcheeni.

Properties: Deepan and Pachak. Agnivardhak, stimulant, useful in constipation, udara rog (diseases of stomach), dysmenorrhoea or difficulty in menstruation Raktasrava in women (bleeding after delivery), cough abdominal complaints, consumption, urinal troubles, phthisis, nasal catarrh, hernia.

Dasamoola Asava: Ingredients are Dasamoola, Lodhra, Pushkarmoola, Gudoochi, Amalaki, Draksha, Dhatakipushpa.

This is stimulant, alterative and bitter tonic. It increases blood. It is useful in cough, piles, anorexia, asthma, vomiting, alcoholism. It keeps the bile in a harmonious state (pittaprasamana).

Drakshaasava: Chief ingredients are Draksha (Munakka), sugar, honey, Dhatakipushpa, Jeyapal, lavang, Seetalcheeni, Lalchandan powder, Pippali, Dalchini and Tejpatra.

Properties: Stimulant, especially cardiac, antipyretic, diuretic and disphretic, Tridosha prasamana, deepan and pachan.

It is useful in anaemia, cold, cough, dyspepsia, loss of appetite, diseases of heart, chronic wasting diseases such as Phthisis, sleeplessness, sudden fainting. Maintains strength in acute diseases characterised by excessive debility, worms in the bowels, fever, fistula.

Kanakassava: Ingredients are Dhaturika panchang, sont, Vasaka jada, Mulati, Pippali Nagakesar, Kathali Bharangi, Taleesa patra, Munakka, Dhatakipushpa, sugar, Honey.

Properrant, stimulant and laxative. Useful in asthma. Dry cough, phthisis, flatulence or wind in the bowels, Raktapittha vikar old fever jeerna Jwara, hiccup, leprosy and pain in the kidney.

Kumariasava: Ingredients: Ghrita Kumari, Purana gud, choti ilachi, cinnamon, Tejpatra, Nagakesar, Red salt (sanda nimak), Haridra, Dharu Haridra, Pippali, Marich, Kharanj, Dhatakipushpa, Akarkara, Bacha, Vidang, Javitri.

Properties: stimulant laxative, alterative, tonic, deepan, pachan. useful in diseases of women, agnimandya loss of appetite, udar Rog, (diseases of stomach), abdominal complaints parswa soola (pain in the sides of trunk), Asthma, cough consumption enlargement of liver and spleen sothanasak (removes swelling of the body), flatulence, dyspepsia, colic pain, liver and spleen disorders, piles and tympanitis.

Karpuraasava: Ingredients: camphor, small cardamoms, Nagarmotha, sont, Ajwain, black pepper, rectified spirit, Useful in cholera, vomiting, indigestion, diarrhoea, dysentery, udarasoola (stomach pain) pain in the teeth. It can be applied locally to teeth.

Lodhraasava: Ingredients: patani Lodhra, Kachur, Poha karmool, small cardamoms, Moorva, Vidang, Triphala, Ajwain, Chavya, Priangu, Chikni supari, Indrayana mool,

Chirayatha, Katki, Bharangi, Chitrak mool, Pippali mool, Kusht, Atees Patta, Indrajau, Nagkesar, Kutajbark, Nak, Tejpatra, Mirch, Nagarmotha, honey. Useful in Prameha (spermatorrhoea, veeryavikar), piles, cough, anaemia, dysentery, leprosy, Raktapittha, Raktapradhar, Raktavikar in children, diabetes, retention of urine, worms, dyspepsia.

Lohaasava: Ingredients: Triphala, Neem bark, Patolpatra, Nagarmotha, Patta, Giloy, Chitrak., Lalchandan, Vidanga, Majit, Kachoor, Basa, Trivrit, Haldi, Damasa, PithapapPada, Indrajau, Javasa, sanoi Bawachi Bilvachal Kutajchal, Kutkee Trayamana Poha karmool, Conchroot, Mahuva gum, Katha, Suddha Loha Choorna, Madhoor Bhasma, Sampoorna Jeevaneeya Gana oushadi, gud. It is an iron tonic for blood. This is an alterative; useful in anaemia, jaundice (Kamla), dropsy (jalodhara), diseases of spleen and liver, malaria, old or chronic fever.

Mrigamadaasava: Dose: 10-30 drops with one ounce of water. Ingredients: Kasturi, Marich , lavang, Jeyapal, Pippal, Dalcheeni, Mritasanjeeyni sura or Rectified spirit, Madhu. Useful in cholera hiccup pneumonia, typhoid fever, Hriday Asad (pain in the heart), Nadika Ksheernata, increase of Vata. This is a the general tonic for all. It gives strength. It is a tonic for women after delivery.

Pippaliadyaasva: Ingredients: Pippali, Marich, Chavya, Haridra, Chitrak, Nagermotha, Vaividang' Lodhra, Patta, Amla, Rakta and Sveta chandan, Khus lavang, sagar, Jatamansi, Dalcheeni, Nagakesar. Priangu, Choti Ilachi, Tejpatra, Dhatakipushpa,' Munakka, Purana

gud. It is deepan and pachan. Useful in indigestion, dyspepsia and other stomach troubles, dysentery, diarrhoea, Kshayaroga (T.B), Pandurog (anaemia), piles, Gulmarog, worms in the bowels (thread worms).

Punarnavaasava: Ingredients: Sonth, Marich, Pippali, Harad, Bibheetak (Baheda), Amla, Dharu Haldi, Gokuru, chota katteri, Bhada katteri, Vasaka, Irendramool, Kutake, Gajapippali, Punarnava, Nimichal, Giloy, Sukhi Mooli, Damasa, Patolpatra, Dhatakipushpa, Munakka, sugar and honey. Useful in enlargement of spleen and liver, diseases of spleen and liver, amlapitta, dropsy, all kinds of fever, diseases of kidney.

Sharibadyaasava: Ingredients are Sveta-Krishna anantamool, Nagarmotha, Lodhra, Bhatki chal, Pippalki chal, Kachoor, padmak, Netravala, Patha, Amla, Giloy, Khus, Svetachandan, Lalchandan, Ajwain, Kutki Tejpatra, Choti Ilachi, Badi llachee, Koot, sanai, Harad, Dhatakipushpa Munakka, old gud.

Properties: Pittaprasamana (equalises the pitta,) Rakta Sodhak (purifier of blood). Useful In urinary complaints, relieves retention of urine, dysuria (or difficulty in passing urine), gonorrhea, syphilis, Prameha or spermatorrhoea, boils, eruptions, itching, fistula, destroys poison, skin diseases, leprosy, jaundice, increases appetite (deepan).

Ushirasava: Ingredients are: Khus, Netrabala, Lal Kamal (red lotus), Sweta Kamal, Priangu, Gambhmari, Padmak, Lodhra, Majit, Neelotpal, Damasa, Patta, Chirayatha,

Bhadkichal, Goolarkichal, Kachoor, Pitha pappada, Patolpatra, Kachnarkichal, Jammukichal, Moochras, Munakka, Dhatalkipushpa, sugar and honey.

Properties: Alterative, tonic, astringent, diuretic, Pitta samak (equalising of pitta).

Useful in bleeding piles, dysentery, urinary disorders, Mootra krischra (dysuria or difficulty in passing urine), gonorrhoea, syphilis, Raktapitta, anaemia, haemorrage, dropsy, leprosy, worms, chronic diarrhoea, intestinal and pulmonary heamorrhages.

Vasakaasava: Ingredients: Vasaka Panchang (root, bark, flower, seed, leaf), Purana gud, Dhatakipushpa, Dalchini, choti ilachi, Tejpatra, Nagkesar, Sitalcheeni, Pippali, sont, Marich, Sugandwala.

Properties: Expectorant and antispasmodic. Purifies the blood. Useful in cough, bronchitis, asthma, phthisis and other chest affections, all diseases of lungs, blood spitting (Raktapittha), srotanasak.

AVALEHAS

(Confections)

Dose: ½ to tola (one teaspoonful) to be taken twice a day with milk. Ief ingredients are aswangadha cow ghee.

Milk should always be taken after taking Avaleha.

Oil, tamarind, sour things, gud too much salt: Mustard, black gram, sweet pumpkin, kachalu or Arabi or Seppan Kilangu, potato should not be taken.

Aswagandhadi Lehyam: Chief ingredients are Aswagandha cow ghee bansiochan honey sugar talisspatra pippali dalcheeni useful in seyual debilitcount of oldy spermatorrhoea general debility senile debility or debility on account of oly age epilepsy nervous debility it purifies bloob it is the best nervine and brain tonic.

Agastya Hareetai Avaleha. This was prepared by Agastya Rishi. Chief ingredients are Hari, Hareetaki, Yava. Dasamoola, Chitraka, Pippali, Gokararu, cow's ghee. Honey, Banslochan, Dalcheeni.

Properties: alterative and nutritive it is ayurvardhak gives longevity useful in cough hiccup asthma piles phthisis general debility constipation it is raktapravardhak increases blood it gives energy to the heart.

Chyavanaprash: Thisaharshi was prepared by chyavan maharshi and was used by him hense the name he lived for 1500 years.

Chief ingredients: Amalaka Dasamoola Ashtavarga pippali Banslochan choti ilachi Jeevanti kachur pohakarmool cow's ghee honey sugar.

Properties: Nutritive tonic, strengthens the constitution, gives vigour, vitality, good memory brain power, longevity.

Very useful as a nutritive in Pithisis, general debility, cough spermatorrhoea (suklanasha), hoarseness of vice, debility of old age, all kinds of debility anaemia, constipation, dhatudourbalya (semen becomes watery).

Ashtavarga: Jeevak, Rishabhak, Meda, Mahameda, Kakoli, Ksheera Kakoli, Riddhi, Vriddhi.

Dasamoola: Bilwa, padal, Ghanakarika r Arini, syanak, Gambhari are five big mools. Sataparni, plashtaparni, Vartaki, kantakarika, Gokuru are the five small mools.

Kantakarya Avaleha: Chief ingredients: Kantakari (Katteri), sugar candy, cow's ghee, Chitraka, Trikatu, Nagennotha, shnngi, Rasna, Bharinghi.

Properties: Expectorant (kaphanasak), diuretic and aperient, gives energy to lungs, Vatanasak (destroys wind), purifies the blood.

Useful in cough, bronchitis, asthma, hiccup and other chest diseases, parsvasool, consumption. It is also useful as a diuretic in dysuria and dropsy.

Kutajavaleha: Chief ingredients are: Kutaj bark, old gud, Trikatu, Triphala, Rasanjan, Bhallataka, Baelgiri, Chitraka, Vaividanga, honey.

Properties: astringent, antiperiodic, Deepak, pachak, Raktapravardhak (increases blood). Useful in all kinds of piles, chronic diarrhoea, anaemia, dysentery, hematemesis, melaena, vomiting, chronic dyspepsia, jaundice, Amlapitta. Take goat's milk, buttermilk.

Kooshmandavaleha: Chief ingredients: fresh Kooshmanda, cow's ghee, sugarcandy, pippali, sont, jeera, tejpatra, marich, Dalchini, Ilachi, honey.

Properties: Shakti vardhak (promotes energy, vigour), cools the brain, nervous system and the eyes, gives strength to lungs and heart, nutritive, gives Dehapushti, dhatupushti, veerya vardhak.

It is a tonic for old people and children.

Useful in Asthma, cough, consumption, fever, giddiness, excessive thirst, Haemophysis.

Maha Bilwadi Lehyam: Chief ingredients: Bilwa, Baelgiri,

sugarcandy, honey, Chitraka, Trikatu, cow s ghee, Banslochan.

Useful in indigestion, distaste for food, constipation, gastric, troubles, intestinal weakness, spermatorrhoea diabetes, diarrhoea and dysentery.

Vasakavaleha: chief ingredients: fresh Vasaka Panchang,pippali,honey Banslochan, cow's ghee.

Properties: expectorant (Kaphanasak), antispasmodic, alterative, astringent, gives strength to the lungs.

Useful in asthma cough bronchitis phthisis and other chest affections especially those attended with haemmorrhages.

GHRITAS

Ashoka Ghrita: Chief ingredients: Cow's thee' Ashoka chhal, Ashtavarga (Jeevaka, Rishabhak, Meda, Mahameda, Kakoli, Ksheera kakoli Riddhi vriddhi, Marparani, Mudgaparni, Jeevanthi etc.

A general tonic and alterative for women. Useful in amenorrhoea, menorrhagia, metritis, leucorrhoea.

Dose: ¼ to 1 tola to be taken twice a day with sugarcandy.

Brahmi Ghrita: Chief ingredients are Brahmi, cow's ghee, Brahmi Svarasa (essence of fresh Brahmi leaves, sont, Marich, Chavya, Bacha.

A Brain tonic useful in Hysteria, Epilepsy, loss of memory. It is beneficial in aphonia or loss of speech and hoarseness of voice. It is taken with milk or sugarcandy twice daily, on an empty stomach in the morning and evening. It must be prepared fresh.

Brihat Aswagandha Ghrita: Ingredients: Cow's ghee, Aswagandha, goat's milk, Kakoli, Ksheera Kakoli Riddhi, Vriddhi, Meda, Mahameda, Jeevak, Rishabhak.

It is useful in phthisis, cough, fever, loss of appetite, general debility, Hasmoptysis (Rakta Pitta)' Rheumatism malaria alopecia or baldness, epilepsy Apasmara. Mirighi sterility.

It is a sexual tonic. It increases memory (Medha and Buddhi vardhak) it is useful in Timira or night blindness (nictolopia).

Changeri Ghrita: Chief ingredients are cow's ghee, Changeri Svarasa (juice), Badri quath, sour curd, sont, yavakshar.

Deepak, Pachak, appetizer and digestive, alterative. It is intestinal tonic. It cleanses the lower bowels, gives strength to the intestine. It is specially useful in prolapsed anus (Guda bhramsa).

jatyadi Ghrita: Chief ingredients: Jatipatra, Neempatra, Patol patra, Katuke, Neela tutha, wax, majit, Dharu haldhi, haldhi, Khus, Mulhati, cow's ghee.

This is for external use only. This is useful in chronic ulcers, wounds, fistula, sluggish ulcers, chaneres. It is a styptic, local stimulant, escharotic.

Kantakari Ghrita: Ingredients: Cow's ghee (Goghrita), Rasa of chota Katteri, badi khaterka Svarasa, bharanghika Svarasa, vasaka Svarasa, goat's milk, Gaja pippali, pippali, Marich, pippali mool, red and white chandan.

Useful in cough and asthma; to be used with decoction of Vasaka. Chiefly beneficial in the asthma and cough of children. Useful in fever, stomach pain. It increases the digestive fire (Agnivardhak, deepak).

Mahatikta Ghrita: Chief ingredients are Cow's ghee, Amla Svarasa, Atees, Amaltas, Katuki, Triphala, neem chhal, Dharu haldi, Bhasaka, ananta mool, Chirayata, giloy, Gaja pippali, etc.

Bitter tonic, alterative, purifies the blood. Useful in leprosy, Visarpa, amla pitta, heart diseases, fever, Jaundice, boils, itching, scrofula, bleeding piles.

Mahatriphala Ghrita: Ingredients: Cow's ghee, TriPhala quath, Bhangra Svarasa, Vasaka Svarasa, Satavari , Svarasa, goat's milk, Giloy Svarasa, Draksha, Ksheera Kakoli.

Useful in ophthalmia, Trichiasis, night blindness, lachrymal fistula, conjunctivitis and other eye diseases.

Digestive, appetizer (Pachak deepak Drishti prasarak, increases the power of vision.

Phala Ghrita: Chief ingredients are Triphala, Dharuhaldi, Kustha, Kutaki, Vacha, Sariva Rasna Vansalochana.

Useful in uterine disorders anaemia, ristelity and prolapsed uterus.

Saraswati Ghrita: Ingredients: Haree Brahrni Svarasa, cow's ghee, Haridra Amla Kushta, Nisoth, pippali, Vaividang, saindhava, lavang, sugar, Bacha.

Bitter tonic, stimulant, brain tonic. Useful in aphonia and hoarseness of voice, leprosy, piles, spermatorrhoea (prameha), cough.

BHASMAS

Bhasma is an oxidised or reduced metal mineral or jewel. Metals and metallic compounds are subjected to a process of purification to free them of their impurities Otherwise they are likely to induce certain diseases or morbid symptoms. The metals are purified by heating the respective plates again and again. They are then plunged in the following liquids viz., oil, whey, or buttermilk, sour conjee, cow's urine, tamarind water, decoction of a pulse called Kulattha (Dolichos uniflorus, horse gram). There is yet another method

of purifying these metals i.e., by soaking plates of heated metals in the juice of plantain tree.

The thing is heated in a hot iron vessel and dipped in the oil etc., each seven times. Oil, buttermilk, should be fresh for each time.

Metal and metallic compounds are reduced to powder. The operation is called Marana, the destruction of their metallic character. It is practically reduced to powder either in the metallic state or after conversion into an oxide or sulphide.

The furnace for heating metals is usually a pit in the ground called GajaPuta. It is made one and a quarter cubits in depth length and breadth. This is filled with dried balls of cowdung. The metals or metallic compounds to be roasted are enclosed in a covered crucible and placed in the centre of the pit within the balls of cowdung, which are then set fire to and allowed to burn till consumed to ashes.

The apparatus employed in preparing these chemical compounds consisted of crucibles of different sorts, glass bottles and earthen pots etc.

After purification it is burnt. It is rubbed in a mortar with the juice of Ghrit Kumari for 3 days and rose water for 3 days and Arkadhooth for 3 days and cow's milk for three days. Afterwards it is made into tablets, the size of a rupee. Then it is dried in the sun. Then it is kept in a mud pot and covered with an earthen lid. Pieces of cloth dipped in Multani mitti,

are covered over the pot. The pot is dried in the sun for a day. Then it is put in Gajaput and burnt for 24 hours. Then it is taken out and rubbed again. This is burnt eleven times.

Ordinary Bhasmas like coral, pearl, Sukti, conch are burnt eleven times. Abhrak is burnt 100 times (Sataputi), 500 times (Pancha Sataputi) and 1000 times (Sahasraputi).

Teat of a Pure Bhasma

1. When the Bhasma is put in water, it must float. Then it is properly burnt. It can be taken safely.

2. When it is put in fire, there must be no smoke or smell. 3.There must be no shining when it is exposed to the sun after rubbing it on finger.

4. Intuit be tasteless when applied to the tongue.

5. It must be very, very light.

How to administer?

Dose: Adults 1 to 2 grains. Children from 6 to 12 years ½ a grain. Bhasma should not be given to children below 6.

It is usually given with honey, butter, cream ghee on an empty stomach in the early morning and evening, Oil, red chillies, tamarind, gud (jaggery) black gram, sour things mustard, should be avoided.

Abhrak Bhasma (Mica): Sataputi, Pancha Sataputi Sahasraputi. Useful in phthisis, diabetes, debility of old age. Gives strength to the body, promotes vigour. It cures old fever, bronchitis, asthma, piles, palpitation of heart, blood pressure, nervous debility, spermatorrhoea. hard breathing, coryza, leucorrhoea, stricture urethra Mutra Krichra, Mutra Agad, thickens the watery semen.

It produces longevity (Ayurvardhak), Agnipradeepak. (increases the digestive fire), cures leprosy.

Bhanga Bhasma (black): It is very difficult to prepare this Bhasma. Increases semen and power of retention. Useful in seminal impurities, nocturnal emission, urinary disorders, leucorrhoea, general debility, asthma, consumption, diabetes.

Coral (Pravaal Bhasma): There are three kinds of preparations Agni, Surya and Chandra puti.

It is useful in phthisis, cough, spermatorrhoea, asthma, menorrhagia, haemophtysis, Haematatemes. It is Deepak (appetizer) and Pachak (digestive). It checks haemorrhage. It increases the lustre in the eyes.

Chandrodaya: It contains mercury, sulphur, bhang, Krishna Abhrak.

Most popular remedy in sexual debility for Dhatu vriddhi. It gives strength to the heart and lungs. It is useful in cough, asthma, dhanurvata (tetanus), chronic fever.

Take this with honey or butter or ghee. Drink half a seer of milk afterwards.

Godanti Hartal Bhasma: Useful in bilious fever, malarial fever dry cough, haemorrhage, headache, _leucrrhoea, menorrhagia, Leprosy, rheumatism. It is Deepak and Pachak.

Louha Bhasma (Iron): It gives longevity. It is useful in anaemia, chlorosis, visarpa, heart's affections, phthisis scrofula, general debility, sexual debility Brights disease, blood impurity, jaundice, liver and spleen complaints. It promotes digestion.

It is burnt 50 times, 100 times (Sataputi) and 200 times.

Mandoor Bhasma: Useful in anaemia, chlorosis, general debility, sexual debility, liver and spleen complaints, jaundice, piles.

It is a blood purifier, Shakti vardhak (increases strength and vitality), increases red blood cells.

Mukta Bhasma: It is a Veerya Vardhak. Gives strength to the heart. It is useful in palpitation of heart (Hridaya prakampan), blood pressure (Raktachap). It gives longevity, and gives lustre to the eyes. It is useful in all kinds of debility, consumption, nervousness, chronic fever, cough, asthma, hysteria, heart diseases, haemoptysis (Rakta pitta), indigestion, seminal diseases, haemorrhage, rickets. It is given to pregnant women as it supplies vitamin A. It is useful in urinary diseases such as Mutrakrischra, Mutra Agad. It is useful in leucorrhoea. It equalises the bile (pitta prasamak). It is Agnipradeepak, increases the digestive fire. It is useful in gonorrhoea.

Makaradhwaja: It is Khoopipakwa rasayana. It is prepared in a glass bottle, a special variety. It contains gold, pearl, sulphur, mercury.

It is a wonderful tonic. Useful in all kinds of debility. It gives vigour, vitality, energy to heart, lungs and the entire constitution. It strengthens memory. It improves blood.

It is Veerya vardhak and so is useful in impotency. It is useful in palpitation of heart, blood pressure, old fever, constipation. It is useful for women after delivery.

RaJata Bhasma (silver, Roupya), Agnipradeepak, increases the digestive fire. it is useful in seminal diseases, nervous diseases, general debility, consumption, liver complaints,

hemiplegia, epilepsy, chorea, consumption, anaemia, leueorrhoea (svetapradar), hectic fever, old fevers, asthma. It promotes memory and intellect, lustre of the eyes. It is blood purifier. It is a Veeryavardhak, increases sexual vigour. It is a pittaprasantak, keeps the bile in a normal, condition.

Rasasindhu: This is also a Koopipakwa rasayana prepared in a special bottle. It contains sulphur mercury.

Useful in sexual and general debility. It is Pachak (digestive) and Deepak (increases the digestive fire). II increases the blood (Raktavardhak).

Sankha Bhasma (conch shell): Useful in diseases of the stomach, tympanitis, flatulence, colic, asthma, acidity, bronchitis, loose stools, abdominal and pelvic tumours.

Svarna Bhasma (gold): Useful in phthisis, asthma. general debility, hysteria, diabetes, chronic fever, spermatorrhoea, impotency. It strengthens memory. It is a tonic, Veerya vardhak, increases sexual vigour.

Shringa Bhasma (stag's horn): Useful in pneumonia, cough, chest pain, parsva sool.

Swarnamakshika (Pyrite-Yellow): Useful in spermatorrhoea, anaemia, itching. It gives strength to heart, lungs, intestines, brain and keeps them in fit condition It is beneficial in

enlargement of spleen, bleeding piles' consumption, asthma. It purifies the blood. It has the qualities of Swarna Bhasma.

Tamra (copper): Useful in leprosy, asthma, bronchitis, cough, consumption, anaemia, piles, liver trouble, blood impurities diseases of stomach, colic.

Tribhanga Bhasma (lead, zinc, seesha): Useful in gonorrhoea, all seminal impurities, sterility, all female diseases pertaining to the irregularity of menses.

CHOORNA

Dose: ¼ to ½ tola (24 to 48 grs.) twice or thrice daily.

Usually the powders are taken with milk, water, ghee, honey, sherbet or sugar.

Wherever the AnuPan or vehicle is ghee or honey with milk, the powder should be first mixed with ghee or honey and milk to be taken afterwards.

Ajmodadi Choorna: The ingredients are Ajmoda, Moochras, South, DhatakiPushpa. This should be taken with buttermilk. Useful in diarrhoea, dysentery.

Aswagandha Choorna: Ingredients are Aswagandha, Bhidara or Vriddhdarak. It should be taken with milk. Tonic, alterative, blood purifier. Gives Dhatupushti, strengthens memory. Useful in sexual and general debility, spermatorrhoea, impotency, emaciation of children, nervous diseases, old age. It prevents the al hairs from becoming grey.

Bhaskar Lavan Choorna: Lord Surya gave this , recipe to Aswin Kumars, the celestial physicians. This can be taken before or with food or after food.

Chief ingredients are Saindhava' Vida Souvarchala, Kala nimak, Dhania, Pippali, Pippalamool, Amla vetasa, Trikatu, Anardana. Gastric, stimulant, carminative, Deepak, Pachak. Useful in indigestion, all kinds of stomach diseases, flatulence or wind in the bowels nausea, constipation, loss of appetite, bowel complaint diarrhoea, piles (to be taken with butter milk), fistula, enlargement of spleen.

Chitrakadi Choorna: Ingredients are Chitrak root Hing (asafoetida fried), Sonth, Pippali, pippala mool Chavya, the five salts viz., Saindhava nimak nimak,kala nimak Vida, Samudra, Sambar (Souvarchala). (in Tamil Induppu, Kalluppu, Kariuppu, paraiuppu,Valayaluppu).

All these are powdered and pounded in the mortar along with big lemon juice and then dried in the sun Deepak, Pachak. Useful in chronic diarrhoea, dyspepsia,,, anorexia, gulma (stomach ache)

Eladi Choorna: Iredients are small Cardamom, seeds, Pippali, Nagermotha, White Chandan, Trapusha, Cloves, Nagakesar.

Diuretic, demulcent, Tridosha prasamak, pitha prasamak (Keeps bile in normal condition), mutra samsodhak (purifies urine). Very useful in dysuna (mutra krischra),

incontinence of urine, Mutra Agad (pain in passing urine). In acute gonorrhoea it makes the urine alkaline and non-irritating. It stops vomiting. It is useful in influenza, bronchitis. It is taken with honey.

Hinguashtak Choorna: Ingredients are Sonth, Marich, Pippali, Ajwain, Saindhava nimak (red salt). Sveta Jeera, Kala Jeera, Hingu. Hingu must be fried. It can be taken before food, with food and after food.

Gastric stimulant, carminative, Deepak, Pachak, Agnivardhak (increases digestive fire). Very useful in loss of appetite, indigestion, colic, dyspepsia, flatulence, tympanitis, all stomach diseases, constipation.

Katphaladi Choorna: Ingredients are Katphal, Pokkarmool, Kakkad Singi, Nagarmotha, Trikatu, Kachur. Kaphanasak (destroyer of phlegm), Pachak. Useful in cough, asthma, phthisis, rheumatism, vomiting, stomach pain. It is mixed with honey and then ,taken

Lavangadi Choorna: Chief ingredients are Lavanga (cloves), Bheemseni Kapur, Chota Ilachi, Dalcheeni,

Jeyaphal (jatiphal) Songh, Banslochan, Pippali, Jatamansi, Sugandawala, Kakola, sugar,

Kantha samsodhak (cleanses the throat and vocal cords), Agbu oravardhak, suruchikar (gives taste to the food) Dhatu vardhak, Tridosha prasamak, sedative, anti spasmodic, carminative, expectorant (Kaphanasak), diaphoretic.

Useful in cold, hiccup, diarrhoea, lumbago, whooping cough, flatulence, spermatorrhoea, consumption, urinary diseases like Mutra krischra Mutra Agad, diarrhoea, dysentery, hridaya rog (heart diseases), fever due to cold.

Maha Khandava Choorna: Ingredients are Marich, Nagakesar Talispatra, five salts, Pippalamool, Dalcheeni, Pippali, Sonth, Nagarmotha, sugarcandy.

Deepak, Pachak, Agni Vardhak, Krimi Nasak. Gives strength to the heart. Useful in anorexia, diarrhoea, dysentery, cholera, piles, cough, worms, vomiting, stomatitis, diseases of stomach.

Narayana Choorna: Ingredients are Chitrak root, Triphala, Trikatu, Svet Jeera, Bacha, Pippala mool, Vana Tulasi, Vaividang, five salts, Danti, Pohakar mool. Deepak, Pachak, Agni vardhak, Dastavar (rechak), Svedhak (diaphoretic), Snehak (makes the body shine), Saktivardhak.

To be taken with warm water when required as purgative. Useful in heart disease with honey. Useful in piles with butter milk. Useful in indigestion, flatulence, constipation,

stomach pain, acid eructation from stomach. Useful in wasp sting with ghee. Useful in fistula. cough. asthma, anaemia, fever, leprosy, dysentery.

Navayas Choorna: Ingredients are Chitrak jada, Triphala, Nagarmotha, Vaividang, Trikatu Loha Bhasma. Rakta pravardhak, sakti vardhak, aruchi Nasak. Usefjul in fistula, leprosy, piles, mandagni (indigestion), anaemia, worms, asthma, phthisis. To be taken with honey or butter milk.

Pippalyadi Choorna: Chief ingredients are pippali Bari Katteri, Chhoti Katteri, Javakshara, indrajava, Chitrak jada, Ananta mool (Sariva), Kachoor, five salts, five Java, Patha.

Alterative, blood-purifier, tonic, Deepak, pachakVata prasamak, diuretic, antilithic, antacid. : useful in chronic diarrhoea and chronic dysentery, dyspepsia!, sprue, influenza, stones in the kidney. It is taken with buttermilk or hot water.

Pushyanuga Choorna: Chief ingredients are Patha, Jamun beej, Amkigiri, Pashana bhed, Atees, Rasanjan Nagarmotha, Trikatu, Red Sandal, Indrajava, Dhataki pushpa, Arjun chal, Gheru, Lodhra, Ananta mool. All these drugs are collected in Pushya Star.

Alterative, tonic, astringent, diuretic. Useful in leucorrhoea, menorrhegia (raktapradhar), Rajodosha (menstrual troubles), all female complaints, lumbago in females. To be taken twice daily with rice water obtained from boiled rice or raw rice water with honey.

Sitophaladi Choorna: Chief ingredients are Sugarcandy, Banslochan, Pippali, Ilachi, Dalcheeni.

Expectorant (Kapha nasak), stimulant, Suruchikar (that which gives good taste), Sakti pravardhak (gives strength and energy), Jwaranasak (destroys fever), Pittahari (destroys bile). Useful in cough, asthma, bronchitis, pneumonia, phthisis, chest diseases, burning of the feet, bilious fever, excessive thirst paha mandagni nasak (destroyer of indigestion). To be taken three times a day with honey before food.

Sonthyadi Choorna No 1: Ingredients are Sonth.,kala nimak Hingu (fried), Anardana, Amlavet. Useful inC OUGHANDasthma, hridaya rog (heart diseases).

SONTHYADI CHOORNAS No. 2: Ingredients are Sonth atees, hingu fried Nagarmotha Kutaj, Chitrak root.

Useful in dysentery and biarrhoea to be taken with hot water.

Sudarshana. Choorna: Chief ingredients are Kirata and 52 bitter tonics , Triphala, haldi daru haldi choti and bhd katteri kachar Trikatu pithapapada banslochan Guduchi Talisspatra.

Bitter tonic blood purifier Rakta Sodhak Tridosha prasamak, Jwara nasak, Deepak increases digestive fire useful in fevers, malaria, dyspepsia, nausea, typhoid fever Sannipata jwara jaundice, anaemia, lumbago, parsva sool, asthma cough. To be taken with hot water twice daily before food, morning and evening.

Talisadi Choonia: Chief ingredients are Talispatra, Trikatu, Banslochan, Ilachi, Nagakesar, Khus, Dalchini, sugar, PiPPali.

To be taken before meals thrice with honey or Brahmi or Anar Sherbet. Stimulant, expectorant (Kapha prasamak), laxative, alterative, Swasa-Kasa nasak (destroyer of cough). Useful in anorexia (distaste for food), chronic cough, chest diseases, dyspepsia, enlargement of spleen, vomiting, dysentery, fever, Shoth (swelling of body), stomach diseases, anaemia.

Trikatu Choorna: Ingredients are Sonth, Marich, Pippali, Harad, Baheda, Am la Chavya, Bhatkichal, Katphal.

Kapha prasamak, Rakta shodak, Deepak, Pachak. Useful in cold, cough, anorexia or loss of appetite, colic, chest pain, parsva sool. It should be taken twice daily before meals with honey or hot water or cow's ghee.

Triphala Choorna: Ingredients are Hareetaki, Biblittak' i (Baheda) and Amlaki.

Alterative, Rakta sodhak, astringent, purgative (Rechak) Pitta-Kappa prasamak, Mutra samsodhak. Useful in dyspepsia, chronic diarrhoea, hiccup, colic, itch skin diseases spermatorrhoea, bilious fever (pitta jwara), mutra krichra, mutra Agad gonorrhoea. Useful in eye diseases for fomentation, internal haemorrhages. Take with hot water or honey or sherbet.

Vriddha Gangadhar Choorna: Ingredients are Musta (nagarmotha) syonaka sonth Lodhra dhatakipushpa, Mochrasa, Patha (patal), Kutaj twak; Indrajava, Amka gutli.

Astringent (digestive), tonic, blood purifier, pachak Gives tone to the intestines, promotes appetite "and increases digestive power. Useful in chronic diarrhoea, ordinary diarrhoea. It is taken three times daily with whey or butter milk or raw rice water.

Yastimadhu Chooma: Ingredients are Liquorice (Mulhati), Amla, Baheda, Harad, Chitrak, Bacha, Dalchini, Banslochan,

Expectorant (Kapha prasamak), demulcent, slightly laxative, Svara samsodhak (improves the voice), Krimi nasak. Useful in asthma, cough, bronchitis, laryngitis, catarrh, hoarseness of voice, gonorrhoea, hridaya vikar (heart diseases), worms. To be taken with honey or sherbet.

MODAK OR LADDU

Abhayadi Modak: 48 grains. Chief ingredients are Chitrak Jad, Abhaya (Harad), Amalaka, Pippali, Dalcheeni, Tejpatra, pure Jamalgota (croton seeds or Danti Seeds), Trivrik, sugar.

Drastic, purgative. Useful in constipation, indigestion, dropsy, rheumatism, gout, stomach pain. Not to be given to pregnant women, old and weak persons and children. One Modak to be taken with hot water or hot milk.

Brihad Satavari Modak: Chief ingredients are Satavari, Gokuru, Bala, Ati-Bala, Vidari Kand' Satavarka Svaras, Vidari Kand Svaras, Trikatu, Thphala, Choti Ilachi, Dalchini, Gandawala, Kasturi, Kismiss Banslochan, Jeyaphal, Jatamansi, Daruhaldi Guggulu, pure Kapoor (Bheemseni), sugar.

Gives energy, vigour (Ojas), Rati Vardhak (sexual excitement), Buddhi Vardhak, Svarahit prada. Useful in leprosy, impotency, hoarseness of voices ,,spermatorrhoea, cough, piles, elephantiasis of legs Soth swelling of body), removes sterility in women. It should be taken with milk fifteen minutes before food.

Brihat Sooran Modak: Chief ingredients are Jemi Kand (sooran), Chitrak, Sonth, Marich, Triphala, Pippali, Choti Ilachi, Triphalamool, Vaividang, Vidara seeds, Daichini, sugar.

Maha Veerya Vardhak, Deepak, Pachak, Agnipradeepak, Vataprasamaka, Ayurvardhak. Useful in Bhasmak rog (excessive hunger), Soth (swelling), all kinds of piles, elephantiasis of legs (sleepad), dysentery, hiccup, cough, consumption, enlargement of spleen, asthma, poison in food. It should be taken with honey or milk.

Methi Modak: Chief Ingredients are Methi seeds, Trikatu, Triphala, Nagarmotha, Jeera, Kalajeera, Dhania, Ajwain, Saindhava nimak, Talispatra,JeyaKaphal, Dalcheeni, Lavang, Javitri, Nagakesar, pure kapoor, sugar, cow's ghee, Madhu.

Saktivardhak, Deepak, Vata prasamak, Stanya vardhak (lactagogue), Pachak. Useful in spermatorrhoea, dysentery, rheumatism, anaemia, stone in the kidney, cough, Mootragada, Raja Yakshma (consumption), Increases the milk in nursing mothers. It should be milk twice daily.

Pippali Modak: Ingredients are Honey, cow ghee pippali sugarcandy cows milk, Tejpat, Ilachi , seeds Nagakesar.

It is Kapha, vata prasamak, Agnipradeepak. Jueful in chronic fever, cough, asthma anaemia, jaundice, Veeryaat (spermatorrhoea) indigestion. It is taken with milk twice daily before food.

Sri Kameshwar Modak: (48 grains) chief ingredients are Aswagandha, Guduchi, Methikibeej, Vidarikand, Moosli, Gokuru, Talmakhana, Satavari, Jeyaphal, Trikatu, Chitrak, Gajapippali, Munakka sugar.

Vaajeekarana (Ativeerya Vardhak), Kamagni (increases sexual vigour), Stambhak (retains the semen), Vataprasamak. Useful in impotency, all kind of spermatorrhoea, piles, consumption, cough, asthma, rheumatism. One Modak to be taken with milk.

Svabaghyasonti Modak: (48 grains) chief ingredients are Trikatu, Triphala, white Jeera, Ajamoda, Dhania, Katphala, Nagarmotha, Choti llachi, Jeyaphal Jatamansi, Lavang, Sonth.

Tridosha prasamak, Deepak, Pachak, Agnivardhak. Useful in vomiting, burning in the throat due to sour belching (Kanthadaha), headache, Mandagni (indigestion), Hridaya-sool (heart pain), Parsvasool (side chest pain), fever.

Triphala Modak: Chief ingredients are Triphala. Bavache, Vaividang, Nisoth, pure Guggulu, Shilajit, Pokkarmool, Marich, Trikatu, Dalcheeni, Choti Ilachi, sugar.

Vata, Pitta, Kapha Prasamak, Rakta prasodhak Useful in fistula, enlargement of spleen, fissure in the tongue, Kantharog (throat pain), lumbago, leprosy. It is taken with milk before food twice daily.

PILLS

Oil, oil preparations, chillies, tamarind, mustard, jaggery, black gram, sour things, pumpkin, too much sweets should be avoided when you take these pills.

Chandraprabha Pill: (6 grains) Chief ingredients are Refined Kapoor (Bheemseni), Bacha, Nagarmotha: Chirayata, Triphala, Trikatu, five salts, Dalchini,

Shilajit, Guggulu, sugarcandy, Loha Bhasma, Svarnamakshik Bhasma.

Tonic Shakti Vardhak, Rakta Shodhak, Tridosha Prasamak, Mutra Samshodhak, diuretic, diaphoretic (Sveda Prada), Deepak, Pachak. Useful in spermatorrhoea, Mutra Krichra, Mutra agad, stone in the kidney gonorrhoea, anaemia, lumago, bleeding piles, leprosy, itch, enlargement of spleen, stomach diseases, ' fistula,` diseases of teeth, menstrual disorders, rheumatism, cough, asthma, albuminuria, phosphaturia, chronic fever. One pill to be taken with milk twice daily morning and evening.

Gokshuradi Guggulu: (6 grains) Chief ingredients are Gokuru, pure Guggulu, Sonth, Marich, Pippal, Triphala, Nagarmotha.

Diuretic, alterative, Rakta Samsodhak, demulcent, tonic, Mutra Samsodhak. Useful in spermatorrhoea, Mutra Krichra (dysuria), leucorrhoea (Sveta Pratar), gonorrhoea, Mutra

agad, stone in the kidney (patri), rheumatism, albuminuria, phosphaturia. One pill twice daily with cold water or raw rice water before food. **Kanchnar Guggulu:** (6 grains) Chief ingredients are Kanchnar bark, Triphala, Trikatu, llachi, Dalchini, Tejpatra, pure Guggulu, Go Ghrita (cow's ghee), Varuna. Alterative, Tridosha Prasamak, Rakta Samsodhak, tonic. Highly beneficial in scrofula. Useful in fistula, leprosy, ulcers (Vrana), sinus (Nasur Nadi Vrana). 2 pills to be taken with hot water twice daily before food.

Sanjeevani Vati: Chief ingredients are Vaividang, Sonth, Pippali, Triphala, Guduchi, pure Ballatak, pure Vatsanab.

Deepak, Pachak, Agni Vardhak, Tridosha Prasamak. Useful in indigestion, cholera, snake bite, typhoid fever, vomiting and diarrhoea of children all stomach diseases of children. One pill twice daily Before food.

In typhoid fever with ginger juice; in snake bite the juice of plantain root; in cholera with mint juicein vomiting and diarrhoea of children with mother's milk juice of mint, or juice of Ajwain, or juice of Karpura Valli,

Triphala Guggulu: (6 grains) Chief ingredientsare Triphala, pure Guggulu, Pippali.

Rakta Pravardhak, Rakta Samsodak, Rakta Vata Prasamak. Useful in fistula, bleeding piles, carbuncles abscesses, ulcer, sinus (Nadi Vrana), rheumatism. one pill to be taken with milk twice daily before food.

Yograj Guggulu: (6 grains) Chief ingredients arc Triphala, Trikatu, pure Guggulu, Vacha, Hing (fried), Kala Jeera, Go Ghrita, Ajmoda, Indrajav, Vaividang, Atees, Gaja Pippali, Jeera, Bharangni, Patha, Kutaki. Alterative, Shakti Pravardhak, Vata Prasamak, Rakta Samsodhak, tonic. Useful in syrovitis, rheumatism, leprosy, piles, dysentery, spermatorrhoea, wet dreams, fistula, epilepsy, indigestion, asthma, cough, hemiplegia (ardit, lakua), paraplegia, tetanus, sciatica, all menstrual disorders, consumption. Reduces Vata, removes stomach pain. One pill twice daily before food with milk.

RASAS

Mercurial Preparations) Ananda Bhairava Rasa: (Dose 2 to 4 grains (1 to 2 Rattis) to be taken with honey or buttermilk or water. Chief Ingredients are pure Hingul (Rasa Sindhura), Vatsanabhi, Marich, Sohaga (Tankan), Pippali.

It is diaphoretic (Svedavardhak), Mutra Samsodhak, anodyne. It is useful in chronic diarrhoea, dysentery, Malaria. Take rice and buttermilk in diarrhoea, dysentery. Take Ghritapakva rice in Malaria. Take this twice daily before food. This is given in a pill form.

Arshaktithara Rasa: This is given in a powder form. dose 4 Rattis to 6 Rattis (8 to 12 grains).

chief ingredients are purified mercury,pure sulphur, Tamra Bhasma, Loha Bhasma, Kalihari mool choorna, Trikatu choorna, Dantimool choorna Peelu k choorna, Chitrakmool tvak choorna, Yavaksha pure Sohaga.

It is alterative, Raktaprasodhak, tonic, laxative. This is specially prescribed in piles. This is taken with butter, or honey, or buttermilk, or pomegranate sherbet.

Ichhabhedi Rasa: This is given in a powder form with water, milk. Dose 6 grains. Chief ingredients are pure Hingul, Sohaga, Sonth, Pippali, Satyanasi root (Hemakshini mool), Danti bhij ((pure Jamalgota). It is a powerful purgative and Vataprasamak. It is useful in obstinate constipation, worms, dropsy, all conditions where a powerful purgative is needed. This should not be given in feeble patients and inflammatory conditions of the stomach and intestines. Motions stop if hot water is given. If you drink four handfuls of cold water you will get 4 motions; if you take six handfuls of water, you will have six motions.

Lakshmi Vilas Rasa: Dose: 4 grains (2 Rattis) with butter or honey or milk twice daily before food. Chief ingredients are pure Sourashtra mygritika, pure mercury, pure sulphur, Marich, pure Kuchla, Sohaga, ginger Svarasa, Ajwain Rasa, Punarnava Svarasa, Abhrak Bhasma, Loha Bhasma.

It is Rativardhak, Veer ya Vardhak, Bala pushtikar (gives strength and nutrition), tonic. It fever, sexualconsumption, spermatorrhoea, chronic evr, debility, impotency, cough, asthma, dysmenorrhoea.s)

Loknath Rasa: Dose: 1 to 2 Rattis (2 to 4 grains), twice daily before food with honey and sugarcandy or vasaka Svarasa or Durvarasa or Guduchika Rasa. Teke milk after talking medicine. Chief ingredients are Rasa Sindhur, Pure mercury, Pure sulphur, Trikatu, Shankha Bhasma, Viratika Bhasma, Sohaga.

It is Deepak, Pachak, Agnivardhak, Sakti Vardak,, Veerya Vardhak (aphrodisiac), Svastiprada (gives Good, health). It is useful in Rakta pitha, cough, asthma anaemia, Svarabhanga (hoarseness of voice), jaundice. diarrhoea, dysentery, indigestion (Mandagni), diseases of liver, dropsy, sleeplessness, general debility, weakness due to fever, piles, vomiting, bleeding from nose.

Maha Mrityunjaya Rasa: Dose: 1 to 2 Rattis (2 to 4 grains) with ginger juice or honey or Tulasi juice or Guduchi juice before food twice daily. Chief ingredients are pure Vatsanabh, pure mercury, Marich, pippali, Svarasa, Loha Bhasma, Abhrak Bhasma, Vanga Bhasma, pure Manashila, Swarjikakshara, Yavakshara, Adrak Svarasa.

Vata Sleshmak Dosha prashamak, Jvarahara, Bala. pushtikara (gives strength and nutrition) and it is a nervine tonic also. It is useful in chronic fever, typhoid fever, malaria, asthma, hiccup, epilepsy, pneumonia, consumption, Shoth (swelling).

Maha Jivarankusha Rasa: Dose 4 grains to be taken in ginger juice or honey twice daily before food. Chief ingredients are purified mercury, pure Vatsanabh, pure Gandhak, Dhatura ka bij, Satyanasika jad.

It is Tridosha Prasamak, Jwarahara. It is useful in fevers, malaria, typhoid fever, chronic fever.

Manikya Rasa: Dose 1 to 2 Rattis (2 to 4 grains) with cow's ghee or butter twice daily before food. Chief ingredients are pure Harital, pure sulphur, pure Manashila, pure mercury, Sheeshak Bhasma, Tamra Bhasma, Abhrak Bhasma, Loha Bhasma, Vatadhug, Guduchi Svarasa.

It is Seetaprada (cools the system) gives strength to. the heart (Hridaya ojas kar) Trodosha prasamak, Balapushtikar. It is useful in hiccup, fever, rheumatism,

Anaemia, cough, asthma, jaundice, leucorrhoea, all kinds of fever itch.

Panchamrit, parpati: Dose 2 to 4 Rattis (4 to 8 grains) twice daily with ghee, or honey, or butter. Chief ingradients are pure sulphur (Gandhak), pure mercury (parad) Loha Bhasma, Abhrak Bhasma, Tamra Bhasma.

It is Deepak, Pachak, Agnipradeepak Balapushtikar, Veerya Vardhak, Tridoshaprasamak, Netrahitalcar (keeps the eyes in a healthy condition), jwarahara, Kshudha Vardhak. It is useful in sprue, chronic diarrhoea, chronic dysentery, chrome piles, vomiting, fever, eye-diseases, enlargement spleen, consumption, Shoth (swelling of body), rheumatism.

pratap Lankeswar: Dose: 1 Ratti (2 grains) to be taken with honey, butter, cow's ghee, Anarka sherbet, ginger juice, sandal sherbet, twice daily before food. Chief ingredients are pure mercury (parad), pure Gandhak, Tamra Bhasma, pure Guggulu, pure Manashila, Amlaki choorna, Trikatu, Vacha, Vaividang, Nagarmotha, pure Vatsanabh.

It is Deepak, Pachak, Kapha-Vata Prasamak, Ojaskar, Jwarahara. It is useful in rheumatism, typhoid fever, chronic dysentery, diarrhoea, malaria, anaemia, puerperal fever (Prasoothi Jwar).

Rajainriganika Rasa: Dose: 1 Ratti or 2 grains to be taken with cow's ghee or honey sherbet or butter, twice daily before food. Chief ingredients Rasa Sindhur Swarna Bhasma, Tamra Bhasma, Manashila, Harital Bhasma, pure Gandhak.

Tridosha Prasamak, Veerya-pravardhak. Raktaprasodhak, tonic, Deepak, Pachak, Jwarahara. It is useful in phthisis, chronic fever, asthma, cough, parsva sool, enlargement of liver, sperrnatorrhoea.

Ramban Rasa: Dose: one to two grains. To be taken with honey or butter or ghee or ginger juice, juice of bael leaves or Vasaka or coriander leaves or Punarnava two times daily before meals. Chief ingredients are Swarna Bhasma, Rasasindur or Parad Bhasma, Swarnamakshik, Bhasma, Vaikrantha Bhasma, Ragavart Bhasma pure Gandhak.

It is Bala Veerya Vardhak, tonic, Jwarahara, antiperiodic, Rakta pravardhak, Tridosha Prasamak: Agnipradeepak. It is useful in spermatorrhoea, gonorrhoea, fever, asthma, cough, malaria, anaemia, we, dreams, chronic rheumatism, gout, dysentery, scrofula, chronic skin diseases such as eczema, psoriasis, lichen, pemphigus, neuralgia, chronic nasal catarrh, weakness of heart.

Shwas Kuthara Rasa: Dose: 2 Rattis (4 grains) with honey or ginger juice or butter twice daily before meals. Chief ingredients are pure Parad, pure Vatsanab, pure Gandhak, Sohaga, Manashila, Marich, Pippali, Sonth.

Deepak, Pachak, gastric stimulant, Balavriddhikar, Rakta pravardhak, Sveda prad (diaphoretic), Jwarahara, sedative or pain reliever. Useful in cough, asthma, consumption,

fevers, typhoid fever, pneumonia, erysipelas (visarpa), tonsillitis, parsvasool, painful neuralgic affections, Moorcha, Svarabheda, hemicrania (suryavartha).

Svarnaparpati: Dose: 1 Ratti to 3 Rattis (2 to 6 grains) twice daily before meals, with cow's ghee or butter or honey or sherbet. Chief ingredients are pure mercury, Svarnapatra, pure Gandhak.

Balaveerya Vardhak, tonic, Ojaskar, Saktiprada, Raktachancharak, Tridosha Prasamak. Useful in phthisis, Sangrahani (dysentery), chronic fever, pain in the body, epilepsy (mirigi, apasmara), leprosy, spermatorrhoea, general debility, weakness of memory, itch.

Tribhavan Keerti Rasa: Dose 2 to 3 Rattis (4 to 6 grains) twice daily after food with cream or butter or honey or cow's ghee or ginger juice. Chief ingredients are Tamra Bhasma, pure mercury, pure sulphur. Nirgundi beej, Pippali, pure Vatsanabh.

Tridosha Prasamak, Saktiprada, Rakta prashodhak, Jwarahara, Svedaprad (diaphoretic), anodyne (pain reliever). Useful in mlaria, typhoid fever,high fever, consumption, spermatorrhoea, liver complaint, leprosy, pneumonia, visarpa, tonsillitis, painful neuralgic affections, prasuthi rog in woman .

Tripur Bhairava Rasa: Dose 1 to 2 Rattis (2 to 4 grains) with Trikatu choorna and honey or ginger juice tulasi juice, or bael juice or Punarnava juice or buttermilk twice daily

before meals. Chief ingredients are pure Vatsanab, Sohaga, pure Gandhak, Tamra Bhasma, pure Hingul, Dantibeej.

Deepak, Pachak, Tridosha Prasamak, Agnivardhak, jwarahara (antipyretic), anodyne (pain reliever), Arogya-prada (RasaYana), Raktaprasodhak, diaphoretic (Sveda-prada), antiphilogistic. Useful in high fever, malaria, typhoid fever, pneumonia, visarpa (erysipelas), tonsillitis,, eruptive fevers, painful neuralgic affections, indigestion (Agni-mandya), Shoth (swelling), intestinal colic, piles, worms.

Vasantakusumakar Rasa: Dose 1 to 2 Rattis (2 to 4 grains) with honey, or butter, or bael juice, twice daily before meals. Take one tumbler of milk after taking the medicine. Chief ingredients are Swarna Bhasma, Rajata Bhasma, Vanga Bhasma, Seeshak Bhasma, Kanta-loha Bhasma, Abhrak Bhasma, Mukta Bhasma, Praval Bhasma, Musk.

Ayurarogya Vardhak, Tridosha prasarnak, Jwarahara, Rakta Samsodhak, Veerya Vardhak, Buddhi Samsodhak, Veerya Pushtikar, Mutra Samsodhak, useful in cough, diabetes, spermatorrhoea urinary diseases, consumption Vishavikar• sexual debility, asthma general debility.

Vasanta Malati: Dose 1 to 2 Rattis (2 to 4 grains) with honey and pippali Choorna or butter or giner, juice, or Tulasi juice. Twice daily before meals. Take ne tumbler of cow,s

milk preferably goat,s milk after taking the medicine. Chief ingredients are Swarna bhasma-pure hingul maich.pureKarpur Bhasma.

Kshudhavardhak (promotes appetite), jwaraharara Ayurarogya vardhak Tridosha prashamak , Saktiprada ' Rativardhak. Useful in chrhonic fever, malaria, cough in asthma, debility highly beneficial in phthisis ,

Amla Taila: Chief ingredients: Fresh Amla juice Harad, Baheda, Chandan, Choora, Khas, Tejpatro, cow's milk, sesame oil.

Cooling and refreshing hair tonic. Keeps the head cool and promotes the growth of hair. It is also good for the brain. It gives lustre to the eyes (Netra Jyotirvardhak). It is useful in epilepsy.

Brahmi taila: Juice of green Brahmi leaves or Brahmi quath, Triphala, sandal wood powder, Panari, Khus, Sugandhawala, Netravala, bark of small cardamoms, cow's milk, sesame oil .

This is a brain tonic. It strengthens memory, Cods the head and brain, cures headache, eye ache, hemicrania or unilateral headache, epilepsy, sleeplessness (Prajaagar).

Bhringamalaka Taila: Sesame oil, Bhringaraj Svarasa, Amla Svarasa, Manjishta, Padmak, Mulhati, Lalchandan, Nagakes., cow's milk, Bala, Dharu Haldi .

It is useful in sleeplessness, epilepsy, excessive heat, headache, mental weakness. It is an excellent bathing oil for everyday use. It cools the head and strengthens the memory. It removes burning sensation of eyes. It prevents premature grey hairs and falling of hair. It is a brain tonic. It is used as Nasya for snuffing. It is useful in diseases of ear and eyes. It makes curly hairs.

Brihat Vishnu Tailam. Til Tel (gingily oil) Satvarasa, Svarasa cow's milk, Aswagandha, Nagarmotha, Jeevak .rishabhak Jeevanti, Jatarnansi, Kasturi.

Useful in rheumatism, manniastharmbha sirkarmpan angaruksha, gallagrh anguligraha.

Brihat Dashamool Tailam: oil of mustard, Dashamool, Dhatura, Punarnava, Sambalu, Vasaka bark Devadaru, Trikatu, Rasna, Karang Beej, Kala Jeera.

Useful in Karnasool, Netrasool, headache, hemicranias, rheumatism: cleanses the ulcers.

Brihat Lakshadi Tailam: Chief ingredient are Til Tel, Laksha Svarasa, Rasna, Aswagandha Devadaru Sveta Chandan, Moorva, Katuki, Kusht, Haridra.

A very useful remedy as a massage in old fevers malaria, cough, asthma, cold, epilepsy, Rhithesis, itching, anaemia, rheumatism, emaciation. It give; garbhapushti.

Brihat Mareechadi Tailam: Chief ingredients are mustard oil, cow's urine, Marichi, Dantimool, Mandarka dhoot, Devadaru, Dharu Haldi, Kutaj bark, Kadhir bark.

Useful in scabies, leucoderma, leprosy, pruritus, psoriasis, eczema, ringworm.

Chandanadi Tailam: Til oil, Bringraj Svarasa, Triphala, Lalchandan, Priyanthu, Neelotpal, Guduchi, Bootkeshi, Anantamool.

Cooling and refreshing to the head and eyes; useful in burning sensation in the head, hemicrania or one-side headache, burning of the feet, headache, bleeding of the nose. It is used as a Nasya in bleeding of the nose. It strengthens the root of the hair on the head.

Chitrakadi Tailam: Chief ingredients are till oil cow urine chitra ka mool chavya ajwain choti katteri karang beej red salt madarki jad or milk.

Useful in fistula sinus and other deep ulcers. Soak a cotton wick in the oil and put it in the cavity of the ulcers. Useful as a Nasya in ulcers of the nose.

Haridradi Tailam: chief ingredients are Til oil, Haridra, Daru Haridra, Darvi, Mulhati, Lachandan.

Kesar, Majit (Manjistha), Bhatpatra, Padma, padmak Agaru.

A useful application in acne, gives glow to the skin of the face.

Hinguadi Tailam: Chief ingredients are mustard oil (Sarson ki Tel), Hingu, Trikatu, Saindhava (senda Nimak), Sonth, Chitrak, camphor, Haridra, Saggkshar, Put three or four

drops in the nose. This is useful in ozoena. Relieves pain in menstruation when applied to the trunk (massage).

Jatyadi Tailam: Til oil, Chameli Svarasa, Sankhpushpa, Molesarika chal, Kadir, Amka Triphala, Trikatu Sindhur. Useful in ulcer, fistula, all sorts of sores.

Karanjadi Tailam: Til oil, Karanja beej, Kutiki. Useful for application in ring worm of the scalp.

Maha Narayana Tailam: Chief ingredients are Til Tel, Satavari Svarasa, cow's milk, goat's milk, Bivamoola bark, Neem bark, Aswagandha, Gokuru, Punarnava, Lalchandan, Sendanimak, Atibala, Patala, Syonak, Agnimanthi.

It is a wonderful remedy as a local massage in Hemiplegia, lumbago, fever, phthisis, paraplegia, sciatica, synovitis, rheumatism, impotence, headache, rigid spasm.

Maha Saindhavadi Tailam: Ingredients are Iranda Tel, Sreyasi, Saindhavanimak (red salt), Rasna, Ajwain, Marichi, Pippali, Sonth, Ajmoda, Pohakar mool.

Useful in locomotor ataxia, synovitis, Parswa sool, stone in'the kidney, hemiplegia, rheumatism.

Maha Vishgarbha Tailam: Ingredients are Til Tel, Neem bark, Nirgundi Svarasa, Bhringaraj Svarasa dhatura aconite, Aswagandha, Dasamool, Anantamool, Arkamool.

Properties: anodyne, sedative. Useful in arthritis tremors sprain, chronic rheumatism, paraplegia'sciatica lumbago, gout.

Nirgundi Tailam: Ingredients are Til Tel, Nirgundi Savarasa (leaf and root bark).

usefui in diseases of ear (to be used as ear drops); used as Nasya in scrofula sinus. It is beneficial in itching.

Shad Bindu Tailam I. Ingredients are mustard oil, cows ghee, Ark Svarasa, Mandar Patra Svarasa, cow's urine Gheru, Sindhur, Trikatu. Useful in leprosy, Visarpa.

Shad Bindu Tailam II: Chief ingredients are Til Tel, goat's milk, Bhringaraj Svarasa, Iranda mool, Jeevanti, Rasna, Dalcheeni.

Useful in headache as Nasya (drops in the nose). Nasya strengthens the root of the hairs of the head and the root of the teeth and improves the vision and lustre of the eyes.

Triphaladi Tailam: Ingredients are Til Tel, Svaradhigana quath, Triphala, Atees, Nisooth, Chitrak mool, Vasaka chat, Guduchi, Trikatu. Useful for application in skin diseases.

Vidang Tailam: Chief ingredients are Til oil, Vaividang, Kalajeera, Chitrak, Trikatu, Triphala. Useful in itching. For chest pain and cough apply to the chest and throat.

Vyaghri Tailam: Til Tel, Choti Katteri, Vasaka, Bilwa bark, Devadaru, Bala, Dhanihaldi, Chaturjat. Useful in ozoena, catarrh, disease of nose.

QUATH

(Decoction)

Take ½ to colas of coarse powder of quath. Add water 16 times its proportion. Boil and make it into a decoction. When three fourth the quantity of water is evaporated, strain the remaining portion.

Always prepare fresh quaths. Do not keep the decoction over night. You can prepare the decoction for the whole day. The quaths are prescribed as Anupans or vehicles for other drugs. Dose: 1 oz. to be taken twice daily with ½ oz. honey.

Abhayadi Quath: Chief ingredients are Harad, Damasa, Amaltas, Gokuru, Pashanabhedi.

It increases blood (Raktapravardhak). It purifies the blood (Rakta Shodak), laxative, bitter tonic and alterative. Useful in long continued fevers, chronic constipation, increases appetite.

Amritadi Quath: Chief ingredients are Guduchi, Eranda root, Vasaka panchang.

This is a blood purifier, Tridosha Prasamak (equalises the three Doshas). Useful in spermatorrhoea, cough, asthma, old fever.

Arjunatwak Quath: Chief ingredients are Arjun bark, Chitrak, Guduchi, Nagarmotha, Dhania.

Astringent and tonic. It is a heart tonic too. Useful in cirrhosis (liver disease), heart diseases.

Dasamool Quath: Chief ingredients are Shaliparni, Prasniparni, Bilus, Brihati, Kantakaritha (Choti Katteri), Gokshuraka, Agnimanthi, Shyonaka, Kashmari and Patala.

Alterative, bitter tonic, Tridosha Prasamak. Useful in typhoid fever, fevers, malaria, cough, cold, scrofula, neuralgia, puerperal diseases like Soothikarog, asthma, parsva sool, excessive perspiration, giddiness. Gives strength to the heart.

Devadanyadi Quath: Chief ingredients are Devadaru, Vacha, Kustha, Pippali, Sonth, Nagarmotha, Chirayata (Kirata), Kutuki Gokuru, Katphala, Brihati, Guduchi, Shringi. etc.

Bitter tonic, alterative, stimulant, cools the system, strength to the heart, increases lustre in the eyes, Rakta prasodhak (purifies the blood). Useful for women after delivery or colic fever, headache, cough, moorcha (giddiness), pains in the body and the joints, etc.

Drakshadi Quath: Chief ingredients are Draksha (Munakka),Harad, Nagarmotha, Kutuki, Amaltas ka gudha or pulp.

Guduchyadi Quath: Chief ingredients are Guduchi, Dhania, Khus, Sonth, Netrabala, Pithapapada, Baelgiri, Atees, Lalchandan, Chirata, Indrajav.

Bitter tonic, stomachic, antiperiodic, Rakta prasodhak (purifier of blood), Pitha Prasamak (keeps the bile in the normal condition). Useful in malaria, dysentery, diarrhoea. Give with half quantity of honey.

Kiratadi Quath: Chief ingredients are Kirata (Chirayata), Neem bark, Pippali, Kachur, Sonth, Satavari, Guduchi, Bath Katteri.

Bitter tonic, anti-periodic. Highly useful in malaria, atonia, influenza (sleshma jwara) and other fevers, dyspepsia.

Manjisthadi Quath: (Brihat) Chief ingredients are Manjistha, Nagarmotha, Kutakchal, Guduchi, Sonth, Bharanghi, Nimkichal, Dharu Haldi, Triphala, Trikatu, Moorva, Sariva. In all 45 drugs.

Alterative, Raktaprashodhak (blood purifier), tonic, diuretic, astringent, antiperiodic, stimulant, Pitta-prasamak (keeps the bile in a normal condition). Useful in all forms of leprosy, gonorrhoea (Upadamsa), hemiplegia, acne, skin diseases, boils, eye diseases. It improves general health.

Maharasnadi Quath: Chief ingredients are Rasna, Guduchi, Devadaru, Gokuru, Punarnava, Vasaka, Atees, Satavari Lakshmana, Bacha.

Bitter tonic, aperient, diuretic. Gives foundation for pregnancy (Garbha sthapan).

Useful in all kinds of rheumatism spermatorrhoea , paraplegia, sciatica, hemiplegia lumbago.

Nimbadi Quath: Chief ingredients are Nimba, Katuki, Nagarmotha, Indrajav, Parpat, Patha, Hareetaki, Vasa, Gandawala, Katphala.

Bitter tonic, anti-periodic , aperient, Raktaprashodhak (blood-purifier), pitta_prasamak (keeps the bile in a normal condition). Useful in Malaria, jaundice, worms, leprosy, hepatitis, etc. itch, bilious fever.

(Parpatadi Quath (Panchabhadra Kahada): Chief ingredients are Pitha papada (Parpat), Nagarmotha, Guduchi, Sonth, Chirayata.

Blood purifier, Pittaprasamak, bitter tonic, Tridosha prasamak. Keeps the three Doshas in a normal condition. Useful in fevers. Take this with half quantity of honey.

Punarnavadi Quath: Chief ingredients are Punarnava, Nimbark, Darvi, Katuki, Sonth, Guduchi, Palota.

Bitter tonic, alterative, laxative, antiperiodic, diuretic, Shothahara (remover of swelling of body). Useful in jaundice, anaemia, cough, asthma, stomach pain, all diseases of stomach, chronic rheumatism, dropsy, bubo.

Pithapapada Quath: Rakta pravardhak (increases the blood), gives strength to the heart, tonic. Useful in debility, moorcha (fainting), Rakta Pitta, bilious fever (Pitta jwara), malaria, thirst, cools the lungs in dry condition.

Sarivadi Quath: Chief ingredients are Anantamool (Sariva), black Til, Lodhra, Mulati.

Alterative, blood-purifier, diaphoretic, diuretic, tonic. As a blood-purifier it is useful in skin diseases, itch boil, scrofula, syphilis, cachexia, constitutional debility. As a diaphoretic and tonic it is given in fevers with loss of appetite and disinclination for food. It is useful in the beginning stage of stone in the kidney. It is a mutrasamshodhak. It purifies the urine. So it is useful in scanty and high coloured urine.

Triphaladi Quath: Chief ingredients are Triphala, Guduchi, Katuki, Nimbark, Chirayata, Adusha (Vasaka).

Alterative, laxative, Raktaprashodhak (blood-purifier), Kriminasak (killer of worms in the bowels), Pachak (digestive), Tridosha prasamak (keeps the three Doshas in a normal condition), Mutra samshodhak (purifier of urine). Useful in jaundice, anaemia, itch.

Trivritadi Quath: Chief ingredients are Trivrit or Trikatu (Sonth, black pepper, Pippali), Nirhoth, Sanai, Nagarmotha, Mulati, Bolamool, Haldi, Daruhaldi, Triphala.

Deepak, Pachak, tonic, purgative. Useful in obesity, orchitis, first stage of stone in the kidney, flatulence or wind in the bowels, pain in the stomach, headache.

Chapter XXI

KAYA KALPA

This is an age of science. This is an age of scientific discovery and inventions. Life is complex. Life is under great tension. Rivalry and competition are intense Man exerts more. There is great tension on his brain and nerves. He is under great excitement. He is restless. There is undue strain on his nerves and brain. He gets exhausted quickly. There is great struggle in the daily battle of life.

Ayurveda shows you the way to attain a high standard of health, vim, vigour, vitality and longevity. It solves the riddle of old age. It helps you to preserve the youth. It gives a scientific description of the process of rejuvenation, Kaya Kalpa.

Chyavana and other sages of yore who had a broken and debilitated constitution on account of old age, renewed their vigour of life and lived for countless years by undergoing Kaya Kalpa treatment.

Chyavana prepared a confection out of various herbs and took it. That herbal preparation is known by the name Chyavanaprash which is still used by the people of India. Mandavya Rishi who lived in the Vindhya mountains took an Elixir. He got perpetual youth through the use of drugs.

The Sanskrit word (Kaya' means body and `Kalpa' means transformation or rejuvenation. Kaya Kalpa is that form of treatment which restores the aged and debilitated body to its

pristine youth and vigour, re-establishes the full potentialities of the senses and gives good health. Kaya Kalpa adds new life to years and new years to life.

Scientists also are attempting to find out the Elixir of life which will combat against decay and produce vigour and youth in the old and conquer the fear of death.

Kaya kalpa restores the natural balance to vata, Pitta and Kapha, brings the functions of saptadhatus to a normal condition and cures many incurable diseases. Kaya kalpa should be conducted under the expert guidance of a very competent Ayurvedic physician.

The life-long accumulation of various poisons in the system causes decay, old age and death. Therefore one should take recourse to Pancha Karmas for purifying the body before he begins Kaya Kalpa treatment. The Pancha Karmas are 1. Nasya Karma (nasal purge), 2. Vamana Karma (emetics), 3. Virechana Karma (purgatives), 4. Niropa vasti (clearing Enemata) and 5. Anuvaasana vasti (soothing Enemata).

Forms of Kalpa Treatment

Kuti Pravesika Kalpa

One remains in a dark cell. He lives on black cow's milk alone. He should not take shave. He should not touch cold water. He lives in seclusion. He is cut off from friends and society. This gives complete rejuvenation.

Aja Kalpa

This is rejuvenation through goat's milk. The goat should 4 pounds of milk. Salt, chillies, tea and coffee are forbidden. This Kalpa cures definitely diabetes, dyspepsia, Asthma, rheumatism and debility.

Ghrita Kalpa

Pure cow’s ghee is taken with cow's milk every morning for two months in every winter.

Harad Kalpa

Harad is Hareetaki or myrobalan. One big Harad (Terminalia chebula) is taken in the morning for 41 days.

Somalata Kalpa

This process is a difficult, delicate and drastic one. The patient becomes unconscious for some, days. The skin peels off. He comes back to consciousness and becomes a blooming youth.

Bodhi Kalpa

One regains lost memory. This is highly beneficial for all brain workers, professors, lawyers and doctor students and scholars. No Pancha Karma is necessary. This is very easy. It can be taken for a week or more. Give up oil, chillies, sour things, ice, tea, etc.

Kesha Kalpa

Grey hair becomes black through this Kalpa. There is no Pancha Karma or food restriction. It should be taken under the supervision of an experienced Ayurvedic physician. It causes vomiting.

Brahmi Kalpa

Brahmi is one of the beautiful creeper herbs found in the Himalayan regions. This is available in plenty in winter. During Vasanta-Greeshma Ritus (February to April) it flowers. In rainy season it is almost extinct. In the dictionary of herbs Brahmi is known as Somavati or Saraswati. This is found in places which are moist on the wet sandy mountain regions. This should be collected in Sisira Ritu and Vasanta Ritu (seasons)

when it is full with beneficial juice. The leaves should be collected from clean places with fresh airy regions. Impure and unholy places should be avoided in collecting Brahmi leaves .

Wonderful are the characteristic qualities of Brahmi. It develops bodily as well as mental faculties. Increases life and checks degeneration. It develops intelligence and improves memory. It is effective in leprosy, leucoderma. It is very cooling in effect. It is good in clearing the bowels. Its taste is bitter. It improves intellectual faculties. It increases life. It makes the voice fine. It purifies urine. It is useful in blood impurities, Apasmar (Mrigi), loss of memory, in wet dreams, menstrual disorders, nervous debility, children's diseases, pneumonia etc. In children's diseases—pneumonia and cough—it should be made into a paste and applied to the neck.

Even the Westerners have done great researches over Brahmi. It is known as Gratila Monniera Hydrocotyle Asiatica. They are of the opinion that this should not be dried in the sun. If it is dried in the sun it loses some of its vital qualities.

In Brahmi Kalpa fresh Brahmi is to be utilised. Fresh Brahmi abounds in wonderful life-giving strength and various beneficial qualities. It transforms a man immediately. Brahmi Kalpa is undertaken for 31 days. The person undergoing the Kalpa should first of all clean his bowels. The next day after bath and other cleansings he should take 6 Mashas ½ tola)

of Brahmi (leaves, roots, branches) and grind it very nicely. This is very effective. The paste should be as fine as possible.

Take half at sunrise. The remaining half (3 mashas) should be taken at sunset. Three hours later you should take cow's milk half a seer or as much as you can digest. You can increase the quantity according to your capacity. While heating the milk put 6 mashas of fresh Brahmi leaves and boil it well. Cool it and take it. In case pure cow's milk is not available, goat's milk can be taken. After 3 or 4 days if there is difficulty in digesting the milk you can add a small quantity of dried ginger and Pippali twin powdered well).

During the Kalpa period take nothing prepare, out of grains. Nothing other than milk should be taken, the senses under perfect control. Devote more time to prayer and meditation. If you want to take rest lie on your left side. The rule is:

Care should be taken to see that the milk is freshly drawn every morning. The quantity of Brahmi should be increased in the following order. The entire course of treatment is for 45 days.

1st day	3 mashas	both morning & evening
2nd day	4 mashas	both morning & evening
3rd day	5 mashas	both morning & evening
7th day	9 mashas	both morning & evening
15th day	17 mashas	both morning & evening
21st day	23 mashas	both morning & evening
28th day	30 mashas	both morning & evening
31st day	33 mashas	both morning & evening

From the 32nd day onward reduce 2 mashas each time and on the 45th day the quantity of Brahmi leaves Kalaa taken will be 3 Mashas morning and evening as on the first day of the Kalpa.

On the completion of Kalpa, food should be gradually increased. First fruit juice should be taken. Then green gram and then old rice and easily digestible articles of diet should be taken before taking to the full normal diet. During the period following the treatment you should avoid onion, oils, chillies, tamarind (sour articles), etc.

Dugdha Kayakalpa

Ensures good health and long life. Treatment to 30 days.

Avoid onions, chillies, non-vegetarian diet and wastage. Cures headaches, fevers, dysentery and constipation.

Spring season is .particularly suited for undertaking this treatment. Begin the Kalpa on a Suklapaksha (bright fortnight).

Before commencement of the treatment have a clean purgative with Triphala or Myrobalan (Hareetaki).

Take 9 Chataks .(45 Tolas) pure cow's milk. Add 3 Chataks of juice of bittergourd or 6 mashas of Triphala powder or 9 mashas of Trikatu Churna. Mix any of these in milk. Heat and reduce the milk to half the quantity. Allow the milk to cool. Add one tola of sugarcandy. On the fast day take this milk only. You should not take any other food. On the second day have 13 Chataks of milk. Mix one third the quantity of bitter-gourd juice or if Triphala Churna, add one Masha in addition. Other instructions as on the first day. Continue thus adding 4 Chataks of milk and juice of gourd or Triphala powder in the some proportion. Carry on the treatment for one fun month (30 days).

During the treatment avoid all mental exertion, long night vigils. Maintain Brahmacharya. Observe vow of silence.

You can take juice of mosumbi or orange if you feel hungry at other times. No other food should be taken.

Note:—For fuller details refer my book Practice of Nature Cure.

Neem Kalpa

It is an admitted fact that herbs possess curative effect to a very high degree. The benefits of Indian herbs are known throughout the world. Herbal treatment is unparalleled in effect. Among herbs Neem occupies a very distinctive position.

It is beyond the power of words to describe the curative effect of this wonderful tree. Every part of this tree is useful. From very ancient times we have heard the glory of this tree. It is capable of destroying to the root many incurable diseases. Leaves, flowers and bark of the tree are highly useful. These act unfailingly in giving the maximum benefit to the patient and make the treatment successful.

people of good health derive the maximum benefit of this treatment as a recuperative tonic the rules enjoined in the observance of this kalpa have to be strictly adhered to ensure the maximum result. Care should be taken to see that nothing is done by the

patient which will go against his interests i.e. he should be careful in following the rules relating the treatment.

March April October and November are the months highly beneficial in undertaking this kalpa. Both men and women can derive the maximum benefit by undertaking the Neem treatment. Sunday, Tuesday and Thursdays are favorable in commencing the treatment for men. Monday, Wednesday, Friday and Saturday are days suitable for woman.

Before commencement of the treatment the bowels should be cleared by a purgative. The observance of the following rules will be highly useful.

Live in seclusion. Speak slowly, moderately. Maintain celibacy. Remain in well-ventilated rooms. Rise up from bed early morning. General rules of health and hygiene should be adhered to.

Neem kalpa can be successfully carried out within 31 days. Take one Masha of the combined Trivarg (leaves, flowers and bark of Neem). Mix them all. Paste it well with water. Make pills. The pills are to be taken with fresh water drawn from well or river. Similarly in the evening prepare pills of weight one Masha and take them with fresh water. Three hours later take half a seer pure cow,s milk. Take milk at least 3 times daily. In this kalpa food of all descriptions should be given up. Mix a small quantity of Trikatu

powder (sonth, Marich, pippali) with milk before taking. This helps digestion and increases strength.

On the second day add 4 rattis of leaves, flowers 'and bark of Neem. Thus the quantity has to be increase: 4 rettis daily. The following table will give you an idea of the quantity of medicine to be taken.

1st day	1 Masha	morning and evening
2nd day	1 ½ Masha	morning and evening
7th day	4 Mashas	morning and evening
15th day	8 Mashas	morning and evening
20th day	10 ½ Mashas	morning and evening
31st day	16 Mashas	morning and evening

On the 32nd day the quantity of the pill should be reduced by one Masha and thus every day one Masha is to be reduced and on the 45th day the size of the pill comes to one Masha. Thus the course of treatment comes to an end and the patient feels great strength, vigour and vitality.

The patient will do well to keep some green leaves of Neem under the pillow. This removes the heat in the system. This rejuvenates the entire nervous system.

Put 15 leaves of Neem in one glass of water and keep it covered near your bed at bed-time. On waking from bed at 5 a.m. filter it and drink the water. This is known as Ushapan also. This cleanses the bowels and the bladder. It removes the defects of phlegm and bile. After Ushapan one should go for stroll in the early morning. The lungs are cleared. The heat in the system is reduced. On return from walk take rest for half an hour and practise mild Pranayama or deep breathing exercises.

During the course of treatment on account of little heat in the system you may feel weak, you may suffer from a little sleeplessness, a little whirling of the head etc., may be felt. But those will not last long and they will Pass away. Be not moved by such experience. You should maintain mental equilibrium and not allow yourself to be 141 away by emotions.

The effect of Neem is cooling, and lightness of body. It is highly effective in curing skin diseases. it removes phlegm, wind and bile.

It is helpful in cough, all fevers, loss appetite, thirst, cough, diabetes, leprosy, etc. The oil Neem is very useful in all skin diseases, worms in teeth, infectious diseases.

Even the Western scientists have accepted the, fact that of all medicines which help to cleanse the system Neem finds the first place.

Soon after the treatment the patient should take care to see that he takes no such thing which gives rise, the disease once again. This is very, very important Once the Kalpa is successfully undertaken the Patient gets immunity from the disease for a pretty long time.

Buttemilk Treatment (Takes Kalpa)

Takra Kalpa treatment is not merely a cure for diseases. It also bestows long life on the individual Buttermilk contains in itself all the strength-giving elements which could otherwise be had only from a number of other edible articles of daily life. It gives more strength and energy than ordinary articles of diet. It contains very important vitamin useful for the building up of body cells.

In the chapter on dietetics in Ayurveda we find a full description of buttermilk as an important part of our food.

The person who takes buttermilk never falls sick. It destroys all kinds of diseases. It does not allow diseases to enter the system. Just as nectar is prescribed for gods in heaven, even so here in this world buttermilk is prescribed for human beings as a means for maintaining healthy life. They are ever happy.

In Kalpa Kosha we find a beautiful description of Takra Kalpa for a happy and diseaseless life.

This Kalpa is useful in dreadful diseases contracted by heredity. In short it is useful in all diseases. It should be administered with a thorough knowledge of the pathyas (do‘s). And Apathyas (dont's).

We find Chandrasamputi, Amritakaran and many other varieties of Butter-milk treatment. But the following method is very useful. It is easy to practise and is highly fruitful.

This Kalpa is undertaken for 40 days. There are various methods of preparing curd and buttermilk. The most easy and useful method is described here.

For purposes of making curd cow's milk is the best.

Abgavyantu jeevniye Rasaynam

Cow's milk is itself a Rasayana (tonic). Prepare curd out of pure cow's milk. Add one part of water in 3 parts of curd. Take butter from one half of the curd. Add the other half and make buttermilk. Prepare curd in the early morning and keep it for one full day. The second day the curd is fit for use. Do not use old curd. The curd that is kept unused for 48 hours becomes unfit for use in Kalpa. It is even harmful. Do not preserve curd or buttermilk in brass or copper vessels. It is highly injurious to health.

Before with commencing Takra Kalpa clear your bowels Pancha Karma (Vamana, Virechana, Nasya,

Niruhan and Anuvasan). By this not only the bowels even the senses are purified.

Keep up the vow of Brahmacharya. Continue the Kalpa for 40 days. Take bath in the early morning. At sunrise take 10 Chataks (50 tolas) of buttermilk. Take' an equal quantity at sunset also. The next day increase it by 2 Chataks i.e., 11 chataks at sunrise and 11 chataks at sunset. Thus increase 2 chataks daily.

If you find it difficult to take simple buttermilk as it is, you can add a small quantity of fried Jira, asafoetida mixed with a little Saindhava Nimak, well powdered.

On the 41st day onward reduce 4 Chataks every day until you come again to 1 seer and 4 chataks.

On the completion of Kalpa you should not commence your usual diet at once. Do not take salt and chillies for some days. In the beginning take only fruit juice, palak, louki, parval and green vegetables. Then take milk and then gradually the usual diet. This Kalpa is not advisable in Varsha and Sarad Ritus (Rainy and winter seasons).

If the buttermilk is light it is useful in stopping motions. If it is sour in taste, it does not increase bile. It helps digestion. It improves digestion, strength and removes the evil effects of Vata, Kapha, etc.

In cold season it improves digestion and removes bad taste. It improves the movement of Nadis and makes it normal.

Chapter XXII

THE RASAVANA TREATMENT

In the Ayurvedic system Rasayana treatment is prescribed for keeping death at a distance and attaining longevity. This system has become a neglected science at the present moment. According to this treatment, old age is a disease. This needs to be treated. Accidental deaths can be avoided.

Life can be continued indefinitely through Rasayana treatment. Rasayana is the science of removing old age and diseases which do not yield to ordinary treatment, prolonging life and rejuvenating it. Whatever promotes longevity, retentive memory, health vitality, is called Rasayana. It is called Rasayana because it has a beneficial effect on the Rasas and other elements of the body. It strengthens the metabolic system, improves the blood and consequently the whole body.

Mandavya Muni who resided in Vindhya mountains attained long life and siddhis by herbs. So did Chyavana Rishi through the reputed Chyavanaprash. Those who attained longevity through Rasayana are called Rasayanas.

Rasayana treatment is done through sulphur, mercury, nux vomica seeds, Neem, Haritaki and Amalaka.

The Rasayanas can immortalise the physical body. The Rasayanas keep the physical body healthy and strong for a long time in order to achieve the goal or Self-realisation in this very life. If the body is kept healthy and strong for a long time, the Yogic students .much time to attain the goal. Much time will not be lost in dying and being born again. This is the theory of Rasayanas.

Three distinct processes are described in the Ayurveda to attain longevity and rejuvenation. They are Rasaraj Rasayana,' termed mercury which has first and foremost place among the ancient therapeutics. Rasayana' herbs and 'Aachara Rasayana.'

Eko Aso Rasaraj Shariram-ajara Arnara Kurute—the only thing that can make the body ever young and immortal is the blessed Rasaraj.

Longevity is also attained through Rasayana'herbs such as Soma, Nila, Nari, Padma, Hareetaki and Amala. Amala and Hareetaki tone the body, give immense strength and virility and make it immune from many diseases. The patient is kept indoor (Kuti-pravesh) or out-door (Vatepik).

'Aachara Rasayana' or rejuvenation and longevity through the practice of Yama and Niyama or right conduct (Ahimsa, Satyam, Brahmacharya, etc.) is another kind of treatment by the Yogins and sages.

According to Sushruta the Rasayana treatment should be performed on the subject either in youth or in the middle age. It will not bestow the desired results, if it is performed when old age or decrepitude has already set in.

Chapter XXIII

YANTRAS

The Yantras deal with the science of mercury and sulphur. These are useful in what are called Swedan, pachan mardan , etc.

That which controls, protects and solidifies mercury and sulphur is called Yantram (Yantrayate, Niyamyate, Badhyate uaa Rakshyate Paradonenopayena Tadyantram).

Vaghbhata's Rasaratna Samuchya gives description a of, number of useful Yantras. Chief among them are Dola Yantra, Swedaneeya Yantra, Paatana Yantra, Adhapatana Yantra, Jarana Yantra, Kachchap Yantra, Vidhyadhar Yantra (oordhwapatan), Somanal Yantra, Hamsapaak Yantra, Baaluka and Lavana Yantra, Bhoodhar Yantra, Koshtee Yantra, Valabhee Yantra, Tiryakpaatan Yantra, Paalika Yantra, lshtikaa Yantra, Nabhi Yantra, Dhoopa Yantra and Tap ta khal Yantra. important ones from among the above are described Very here in fuller details.

Dola Yantra

Fill a mud pot half with Dravadravya (mixture of sulphur, mercury and decoction) Rasa Qwath, Kanji, Make two holes on the upper portion of the mud pot across and pass a

straight wooden or iron rod. Suspend the Swedadravya from the rod tied to a cloth. Now heat the Dravadravya. Prepare Swedan pak. This is Dola Yantra.

Swedaneeya Yantra

Fill water or Dravadravya (Svaras, Kashaya, Kanji, Milk, etc.) in a broad mud pot three fourth full. The pot should then be covered with a cloth and tied tight. Keep the Swedadravya which is to be cooked. Cover it with a similar mud pot (as one kept below). Both the pots together will have a global appearance. New keep this over fire. Heat well. This is called Swedaneeya Yantra.

Paatana Yantra

Take a pot with an internal measurement of 16 inches. Invert the pot. On the top of it make a Jaladhar. 10" long, 8" broad and 4" high. Take another with its mouth slightly smaller than the previous one, which can fit in properly in the previous pot. In the second pot have mercury or sulphide of mercury. Now invert the first pot on the pot containing mercury. Join both the pots nicely with buffalo's milk, iron powder, Sira (paste) mixed together. When it gets dry keep the pot on fire. Fill the Jaladhar with water. This Yantra is called Paatana.

Adhah Paatana Yantra

Have two pots as described in the previous Yantra. In the pot that is kept on the top have a coating of paste of mercury and sulphur. Fill the other pot half with water. Fit in the pot containing the paste well into the water pot in an inverted position. Join them both with the paste referred in the previous Yantra. When the Lepan is dry have cow dung cakes on the top and set fire. The down pot is kept within the earth with water as mentioned above. When the upper pot gets hot, the mercury gets melted and falls into the water in the pot kept within the earth. This is Adhah Paatana Vidhi.

Vidyadhara Yantra

The Yantra prepared out of two pots of equal measurement is called Vidhyadhara Yantra. In one pot and other medicines are filled. The other pot is on the first. Both the pots are then joined by Sandhilep. Then it is dried properly. In this Yantra a Chula (firepot) is to be used which will supply fire on all four sides.

Hamsapaaka Yantra

Fill a Khappar (earthen pot thin and broad) with sand. Take another Khappar (Kunda). Take Javakhar, panchakshar, five kinds of salt, grind them with cow's urine. Heat it on mild fire, keeping it on the Khappar containing sand. This is called by the name

Hamsapaaka Yantra. Sun is known by the name Hamsa. The fire should be as mild as the rays of the sun. Hence the significant name, Hamsapaaka.

Bhoodhar Yantra

Dig a pit in the earth. Fill it with sand to a height of 2 or 3 inches. Above it keep a circular vessel filled with medicines (Moosha). Again fill the remaining part (2 or 3 inches) of the pit with sand. Keep cow-dung cakes above this. Set fire to the cakes. This is known as Bhoodhar . Yantra.

Appendix

DEFINTION IN AYURVEDA

Aapyayanak or Ghatayantra: An earthenware , pot with a liquid content of 3 seers and 10 chataks water with its neck measuring 4 inches is called Aapyayanak of Ghatayantra.

Aarannal or Kanjik: Rice, barley etc., are well cooked and kept in post with three times the quantity of water. This is preserved for particular purpose and this is called Aaranaal.

Acchadan or Aavap: The mixing of some wet and dry substances in the molten Dhatu (metal) as per Ayurvedic rules is called. Acchadan or Aavap .

Amriteekaran: when Bhasma (ashes) is prepared out of metals there are certain processes which remain incomplete which are detrimental from the point of view of health. The special process which is carried out in removing these defects is called amriteekaran. In the case of copper Bhasama purification is done by ghee or panchamrit. This is called Amriteekaran.

Anupan is something which is taken along with or soon after taking a medicine. It is prescribed by the doctor or by the Ayurvedic text. For example you have to take honey along with Abhrak Bhasma or take sugar Sherbat after taking the husk of Isafgol etc.

Apurnarbhav Bhasma Lakshan is the method of testing the quality of a Bhasma.

Arisha Kalpana: Medicines useful in decoctions (Qwaths), sugar, pepper, etc., increased with Agar, etc., and kept in a closed vessel is called Asava or Arishta and uncooked medical combination as Asava. Learned Ayurvedic doctors maintain these subtle shades of differences.

Ark is a combination of boiled water and Vanaspathi products. It is called Triyakpatit jal Ark.

Ashtavarga: Jeevak, Rishabhak, Meda, Mahameda, Kakoli, Ksheera Kakoli, Riddhi, Vriddhi-these are the famous Himalayan Ashtavarga.

Avaleha Kalpana: The decoction of herbs well filtered and cooked and made into the shape of medicines fit to be taken in by licking is called Rasa Kriya or Avaleha kalpana.

Bahiseet is removing of put from fire and cooling it in the open air.

Bandh is the method by which the impurities and unsteadiness of mercury is removed . there are 26 methods of purifying mercury. They are Hat Bandh, Arot Bandh, Abhas Bandh, Kriyaheen Bandh, Pisthika Bandh, Khar Bandh, Khot bandh, pot Bandh, Kalk Bandh, Kajjali Bandh, Sajeeva Bandh, Nirbeej Bandh, Sabeej Bandh, Srinkhala Bandh, Druti Bandh, Kumar Bandh, Tarun Bandh, Vriddha Bandh, Moorti Bandh, Jala Bandh, Agni Bandh, Susamskrit Bandh, Maha Bandh, Jaluka Bandh.

Beej: The special process employed in colouring a metal is called Beej or Uttaran.

Charana is the process of feeding gold and other minerals into mercury. There are two methods of doing it. They are Sumukh and Nirmukh Charana.

Chaturbeej: Cumin seeds, chansur, kalojee (Mangroul) and Ajwain, these are called Chaturbeej.

Chaturjaat: Dalacheeni, llaichi cardamom, Tejpatra and Nagakesar these are called Chaturjaat.

Chaturlavan: Saindhav, Souvarchal, Bid, Samudrik (sea salt) these are the Chaturlavan or four kinds of salt.

Chaturooshan: Dried ginger, pepper, Pippali, root of Pippali-these four are called Chaturooshan.

Choorna is something ground in stone or pestle and mortar and then filtered through cloth. Any dry powder is Choorna.

Dasamool: Belgiri, Sonapaata, Gambhari,pathal arani Salaparni, Prisniparni, Kateri (2 varietes, Gokuru' —are the ten roots constituting Dasamool

Dravanapanchak: Gunja, Takkhan, honeyghee , and jaggery are the five Dravanas.

Dravanavarg: [1]Gud (jaggery), Guggulu, ghee, honey Suhaga—these come under Dravanavarg. These are utilised in melting things which are melted under special processes.

Dwilavana: Saindhav and Souvarchal these two are indicated Dwilavana.

Ghritamoorchana: Put pure cow's ghee in an iron pan (kadayi heat it over mild fire till the foam disappears**.** Make Kalka of Triphala, Mocha, Haridra, Bijoure Swarasa. Take ¼th portion of ghee and 4 times that water. Prepare Pak in ghee. This is called Ghritamoorchana.

Gutika: Jaggery, sugar, Guggulu, honey or water—mixed with any powder and made into equally shaped pills are called Gutika.

Jalamrittika: Prepare a decoction of the skin of Babul tree**.** Filter it and make it sticky. Take powdered Mandoor, jaggery and lime. Mix the three powders well. Mix the powder and decoction well and make it stiff. This can be used to join broken vessels etc. Even when water is kept in such vessels there will be no leakage. This is called Jalamrittika.

Jeevaneeyagan: Jeevak, Rishabhak, Mahameda, Kakoli, Ksheera Kakoli, Riddhi, Vriddhi, Mudgaparni, Mashaparni, Jeevanti, Mulhati—these are called Jeevaneeya dravya.

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kajjal: Burn a ghee or oil light. Hold a mud pot (small) above it. The smoke that collects on the mud pot is called Kajjal. This is useful in preparing ointment for various eye diseases.

Kajjali: Take purified mercury and purified sulphur. Mix them dry. In the process of mixing you get a shining think like Kajjal. This is called Kajjali.

Kalka: Any wet thing or any dry thing pasted with water on stone, the resulting lump is called Kalka. This is called Aavap or Prakshep also.

Kantakapanchamool: Karonda, Gokuru Katsaraiya, Satavari and Chridranakh these five are called Kantakapanchamool.

Kappadmitti: Yellow mud, China clay, Multani mud or Khadia mud is powdered well and strained through cloth. It is then soaked in water. Then fine pieces of cloth and then the mud is pasted on a glass sheet uniformly. This is then hung in a piece of wood and dried well. When dried again another coating of mud is given over it. This is called Kappadmitti.

Krishnavarg: Kela (plantain), Karela, Triphala, Neel, Narsal, Kechad, Kasees, fresh mango, these are the objects of Krishnavarg. These are useful in changing the colour of mercury.

Ksharatraya: Javakshar, Sajji and Suhaga, these are called Ksharatraya.

Ksharapanchaka: Mokhakshar, Javakshar, Palaasakshar, Sajji, Tilakshar, these are known by the name of Ksharapanchaka.

Ksharashtaka: Sehud, Palaas, Apaamaarg, tamarind, Aak, Tilnal, Sajji, Yava—these are known by the name Ksharashtaka.

Ksheerapak: When you want to prepare Ksheerapak of anything take 15 times of milk. Add equal h quantity of water as the object of which Ksheerapak is pared. Heat it well When the water disappears boiling, bring it down from the fire. Filter and then use it.

Ksheeratraya: Aak, Bargad, Sehud—the milk of these are called Ksheeratraya. These are useful in the process called Dhatumaaran.

Ksheerashtak: The milk of cow, buffalo, goat, camel, woman, bhed (sheep), elephant and horse come under Ksheerashtak.

Ksheeravriksha: Bargad, Goolar, Peepal, paras, Paakar— these are called Ksheeravriksha (trees from which milky white secretions are seen when cut).

Laaksharas: Sealing wax tied in cloth is suspended in Dolayantra. Then six times water is filled. When one fourth water is left over, it is filtered 21 times. Some add water 21 times and then prepare Laaksharas.

Lajamand: The bran of rice is separated and cooked with 14 times water and filtered with cloth. This is called Lajamand.

Loh: Gold, silver, copper, led, black led, iron are the six kinds of metals. Kaansa and brass are called mixed metals. Gold, silver, copper, iron are the four pure metals.

Maaran: Purified metals when treated with different Swaras and when Puta Samskar is performed on fire the resulting ash is called Maaran.

Madhuratraya: Sugar, jaggery and honey—these three are called Madhuratraya.

Maharas: Abhrak, Vaikrant, Maakshik, Vimal, Samyak, Chapal and Karpar are called the Maharas. Two other authorities in Ayurveda have defined it in 2 other ways.

Maharatna: Heera, Manik, Moti, Pukhraj, Neelam, Parma, Lahsuriayam, Gomed and Munga—these are the nine great jewels (Navaratnas).

Mand: Take rice and add 14 times of that water. it. When the rice is well-cooked collect the watery This is Mand.

Mandh: In four tolas of cold water add one tola of medicine and churn it with the churning rod. The liquid that is got out of it is called Mandh. Sattu (fried barley or wheat) fried in ghee to be mixed with water in such a way that the resulting substance is neither too watery nor to thick. This is also called by the name Mandh.

Mardan: This is the process of purifying mercury.

Masi: fill Dravya in a small vessel with a narrow neck. Cover it with Sarav on the top. Keep it on fire. The charcoal like thing that is formed by heating is called Masi.

Medak: is the sediment settling down in Asava. This is thicker than Agal.

Moorchan: is the method of purifying and getting rid of all the impurities of mercury.

Mukh: The process of treating mercury with 1/64th part of gold or silver is called Mukh.

Mutrashtak: The urine of cow, goat, sheep, buffalo, elephant, camel, horse, donkey is called Mutrashtak. The urine of the female species of all these animals is meant here.

Nirvaap: Any hot thing when cooled by pouring water is called Nirvaap.

Niyaman is a process in mercury preparations done after purifications. This is undertaken to reduce the quickly changing nature of mercury. This is done with a variety of articles. **Paanak**: Well ripe fruits put in cold water and well mixed with sugarcandy and pepper etc. and filtered. This h drink is called Paanak. This is used in hot n season.

Paatan is the special type of purification of mercury by the process of distilling etc.

Panehaja: Curd, milk, ghee, urine and dung—these five are called Panchaja or Panchagavya. This is done With respect to cow, goat and buffalo. Panchaja is the name for

the five of goat, Panchamaahish for that of buffalo and Panchagavya for that of cow. These are also utilised in Abhraka-sattva-paatan.

Panchakol: Peepal, Peeparamool, Chavya, Cheeta, and dried ginger when mixed in a certain method and proportion it is called Panchakol.

Panchalavan: Black salt, Saindhava salt, Bid sad, Oudbhid salt and sea salt are the five salt; (Panchalavan). Some use Sambhar salt and Natisadar also.

Panchamrit: Cow's milk, curd, ghee, honey and sugar are the five items in Pasichamrit.

Panchapallava: Mango, Jamun, Kaitha, Vijoura and Bael—the leaves of the five are called Panchapallava. They are utilised in Gandhapaak.

Panchavalkal (five barks): Bargad, Goolar, Peepai, Paaraspeepal and Paakar are called Panchavalkal or Panchaksheeri. Valkal is the name for their bark.

Paribhasha: That which is indistinct, not properly expressed, meagerly-described, doubtful describing them clearly in a well defined manner is called Paribhasha.

Parisrut Jal: Water distilled and collected drop by drop is called Parisrut Jal.

Parpati: Kajjali that is prepared out of mercury and sulphur is melted in mild fire. Then it is made into a sort of paste on plantain leaves and cow-dung. This is called Parpati.

Peetavarg: Kassum, Tosu, turmeric, Patang and Mehndi (leaf) these are called Peetavarg and are used in colouring mercury.

Peya: There are three kinds of Yavaagu. One is called Mand, another Peya and third Vilepi. The watery portion of Mand is taken. In Sikth both the watery and solid portions are taken. Similar in Peya. The watery Portion is much more. Six times medicated water is added and cooked and then we get what is called Peya.

Phand: Well boiling water is poured in earthen pot. One fourth. part .of powdered medicine is added. Cool it strain it. This is Phand.

Phanit is prepared out of sugarcanejuice it is cooked well and made thick. This is Phanit. Phanit is prepared in the shape of Avaleh also

Pishti: Mukta, Trinakanta, Pravaal all thesee well past in rose water. The pasting should be nicely This is called Choorna Pishti or Pishtikaa. There is another method of preparing this with mercury and sulphur.

Pradeh: There are two kinds of Lep. One is called Pradeh. It is prepared hot, wet and thick. This is used as a remedy for phlegm and Vaata diseases (rheumatism).

Pralep: This is a variety of Lep. This is cold, light and also dry. This is useful in Raktapitta

Pramathya is a drink. One tola of Dravya is pasted and mixed with eight times of water and well cooked. When only two tolas of water remains get it down from fire. This drink is called Pramathya.

Prasanna: The watery portion found in Asava on the top is called Prasanna.

Putapaak: Those of the leaves from which it is hard to extract juice by grinding, they are crushed with water. The leaves of castor, plantain or banyan are taken and tied with weak string. A coating of wet mud is given over the leaves. They are then shown in fire, made red-hot and strained. This is called Putapaak Vidhi or method.

Saarkar: Take Hime, phante, quath (decoction) or Ark. Add twice the quantity of sugar to it. Prepare Paak on mild fire. Strain it with cloth. This is Peya Saarkar.

Satadhoutaghrit: Take ghee or butter in able metal vessel (bronze). Pour water with a spoon made of neem Wood, Stir it well. When it is well stirred take it out.

Repeat this process 100 times. This in called satadhoutaghrit

Seethakashaya: Take water six times the quantity of medicine. Water may be hot or cold.put the medicine in it. Keep it for a whole night. In the early morning churn it well and strain. This is seethakashaya.

Silatoya: Take a mud pot full of water. Add one fourth quantity of sulphur and Hartaal. Boil it well. When the bubbles come out during boiling bring it down from there. Strain it. This is silatoya.

Snehapaak: Take Sneha one fourth quantity of medicine kalka and four times water. put it on fire and prepare Sneha siddhi. This is called Snehapaak.

Srita: this is observed in Kwath paribhasa. Heating the object with water over fire is called Srita.

Sukhavarna: Lime, the kachuprishta, Sankha (conch shell), mother of pearl and koudi (enamel) are the five Suklavarna.

Svaras: Fresh herbs put in mortar and well pounded gives out fresh juice. This is called Svaras.

Takra: Take some quantity of curd and half the quantity of water. Churn it well. Take away the butter. The watery buttermilk which is sweet, slightly sour and Kashaya is called Takkra.

Tandulodak: Take one tola of rice uncooked. Put it in 8 tolas of water. Keep it for four or five hours. Churn it well. This water is called Tandulodak.

Telvarg: Sesame (Till) mustard, Dhatura seed, Bhallatak, castor seed, Neem seed and Alsee-oil of all these is called Telvarg.

Trigandh: Gandhak, Hartaal, Manahsina-these three are trigandh.

Trijaat: Dalcheeni, llachee (cardamom), Tejpatra-these three are called Trijaat or Trisugandh.

Trikatu: Pippal, Sonth (dry ginger) and Pepper are coed Trikatu.

Trilavan are Saindhav, Souvarch and Bid.

Trimad: Vidang, Motha and Chitrak are called Trimad.

Trina Panchamool: Kusa, Kaans, Sarkanda Daabh, sugarcane root—these are called Trina panchamool.

Triphaladwaya: Harra, Baheda, Amla—these are mahatee Triphala. Kambhari fruit, Khajoor, Phaalsaa—these are Swalpa Triphala.

Trisiraa is sesame, rice and black gram all the three cooked together.

Trivrit: Ghee, oil, Basa and Majja—any three of these is called Trivrit.

Tushodak: Take barley with husk. Pour four times water in a pot. Put the barley in it. Close the mouth. Allow it to remain and become sour. When it becomes sour the water is called Tushodak.

Upadhaatu: Senamaahki, Roopamaakhi, Tutiya, Kaansa, Peetal, Sindhur and Silajit—these are called Upadhaatu.

Uparasa: Gandhak, Geru, Kasees, Phitkari (alum), Hartaal, Manasila, Anjan, Kankush—these are the Uparasa.

Upavisha: Kalihari, Kuchala, Kaner, Bhang, Bhilaava, Dhatoora, Aak, Sehund, Gunja, Apheem—all these are Upavisha.

Ushnodak: Boil water. When one-eighth, one-fourth or half the quantity remains in the boiling pot, bring it i down This is Ushnodak. This is one of the items of Pathyaprakarana.

Yamak: Ghee, oil, Basaa, Majja—mixing any two of these is called Yamak.

Yavaagu is a kind of kalpa. There is a mixture of three kinds of kalpa. They are mand, peya and vilepi. Yavaagu is particular diet in a particular disease pathya. One fourth the quantity of the Yavaagu is taken and mixed with the quantity of rice that he takes and yavaagu is prepared.

RAJO DHARMA

(Menstruation)

In Ayurveda menstruation is known as Rajodharma. Rajodharma is described in Sushruta-samhita by Sri Sushrutacharya in the chapter dealing with Saareera-sthana. He describes the subject in the following words.

“Tadvarshat dwaadaastkaale varthamaanamasruk punah,

Jara pakva sareeraanaam yaati panchasatha kshayam.

Beginning with the twelfth year, Rajodharma is seen in women to continue till the fiftieth year except during the time of pregnancy and after delivery for about six months. In women generally the menstrual flow is seen to exist till the 50^{th} year only. But in the case of women born in aristocratic families and who take rich and nutritious diet this is seen to continue up the age of 60.

In the opinion of Kasyapa Rishi, the author of Kasyapa-Samhita, the venus blood has the natural quality of discharging Rajas periodically. But in the opinion of Sushrutacharya this takes place on the monthly account of a peculiar quality of the phlegmatic contents of the blood.

Menstruation is a flow of reddish fluid consisting of blood and other substances. This occurs in women every month and hence called the monthly course or menstrual flow. Mens means month in Latin.

These changes in the womb take place in response to some functional changes in the ovaries. One or the other of the two ovaries produces an ovum every month.

A woman is considered nubile during the menstrual period. Which lasts generally from the twelfth t about the fiftieth year.

In every woman the menstrual cycle is repeated every month from puberty to menopause. The stage at which the reproductive capacity is lost due to old age. The menopause takes place at the age of 45 or 50.

During the period of lactation there is no ovulation and no menstruation in many cases. But this is not a rule. Some women begin to menstruate during lactation also.

In hot countries the girls mature earlier and also the boys. The girls of rich families who are well nourished mature sooner than the girls of poor families.

The female sexual parts should be kept scrupulously clean during menstruation.

Unclean organs may become a seat of disease. The ladies should use sanitary towels or napkins to absorb the menstrual discharge. This napkin is held by a belt round the waist and a suspensory bandage.

Healthier women begin earlier and menstruate up to a more advanced age than weak ones.

In some women menstruation takes place in 26 days, in some others in a little over one month. The usual period is 28 days. It may vary a little in different women and in the same women at different times.

The flow lasts 4 or 5 days usually. In some women it may last only 2 days and in some others long as a week without any disease. In some women after 3 or 4 days, the flow stops for a day or so. Then again it manifests and lasts for a day or so. Slight variation should not cause any worry or anxiety.

Normally the flow is of dark red colour. The quantity varies in different women. Generally weaker women lose more blood than the stronger.

Shortly before the period is to begin usually there is some pain and discomfort in the abdomen and the back. There is a general feeling of being unwell. The women may feel exhausted, tired and heavy. There is headache. Digestion and appetite may be upset.

During the menstrual flow, a woman is strictly prohibited from intercourse with her husband. She is enjoined to sleep on a grass bed, to shed no tears, and to take no bath. She should not pare her nails and should neither run or speak loudly.

She should not apply oil or sandal to her body. She should not expose herself to inclement weather. Any disregard of these rules is injurious to the offspring.

If she cries during the monthly period, the child will contract an eye disease. If she sleeps during the day, the child will become dull and sluggish.

The menstrual blood can have defects similar to semen. Nutritive and sweating remedies, specific diet, pastes and douches are recommended for cure.

The menstrual blood is pure if it has the colour of lac and leaves no stains in washed clothes. Excessive flow of blood during and after the menses is called Asrgdhara, Pradara (menorrhagia).

At about 45 the functions of the ovaries begin to fail. They are not able to produce ova regularly. Menstruation also becomes irregular. This period in a woman's life is known as climacteric or menopause.

At this period the woman is more excitable, impulsive and capricious. She feels a sudden wave of heat and perspiration with palpitation of heart and dizziness with a tendency to faint.

Embryology

In the first month the foetus is a collected small mass. In the second month it becomes a solid ball. In the month all parts of the body and the heart take a definite shape. In the sixth month hair on the head and body nails, bones, sinews, arteries are formed. I the seventh month the foetus is provided with all limbs. A child born in this month is capable of living.

When the mother sleeps it sleeps, when see rises it rises, because the foetus is not independent.

The foetus excretes neither urine nor faeces, because it does not take for itself any food except the blood of the mother. It does not cry because the throat is filled with phlegm.

From the mother are created the soft parts of the body viz., the blood, flesh, marrow, navel, heart, liver, spleen, kidneys, bladder, rectum, intestines, anus, lungs, retina, peritoneum, omentum.

From the father are created the hard parts of the body viz., the hair, nails, teeth, bones, vessels, sinews, viz. nerves, sperm.

Semen is secreted by the testicles. It is stored in the seminal bags. It is discharged into the vagina during sexual intercourse.

The spermatozoa in the semen travel a distance of one inch in 10 minutes. The distance between the upper end of the vagina and the ovarian end of the fallopian tube is 8 inches. The spermatozoa will take 80 minutes to reach the newly discharged ovum. The spermatozoa can live for 7 days in the female organs.

A new growth composed of blood-vessels develops on the wall of the womb where the embryo has attached itself. It takes the shape of a disc. It is over an inch thick. It is called the placenta. The embryo is connected with this soft and supple mass by a tube through which it Buda its nourishment and discharges its waste products. This tube is called the umbilical cord. It contains some veins and arteries.

The heart of the embryo begins to beat in the fifth week. After some time it can be felt by the stethoscope.

The movements of the foetus can be felt after the fourth, month.

A thin membrane forms a sac or bag round the foetus and is filled with liquid. It is called amniotic sac. This water cushion saves the foetus from external shock, and hard pressure in case something strikes or presses against the woman's abdomen.

The foetus develops its human face by the 4th month.

The child is 1 ½ inches long at the end of the second month and 6 inches at the end of 4 months. During the ninth month it measures 20 inches. The weight of the average child at birth is over 3 seers.

In the first month, the foetus has a jelly like form. The second month, it becomes hard. The male foetus is spherical; the female foetus is elliptical. In the third month five special eminences are seen and also the eight differentiation of limbs. In the fourth month the differentiation of the limbs is much more definite and well-manifested. In the sixth month intelligence begins to develop. In the seventh it becomes complete with all its limbs.

According to Kumarasiras and Saunaka the head appears first, because it is the seat of the senses; according to Kritaveerya the heart appears first because this is the seat of consciousness, and of intellect and mind.

The sex hormone secreted by the testes gives man his male characteristics, viz., larger stature than the female, stronger muscles, deeper voice, hair on the face etc. This hormone is the cause of the characteristic male feelings viz., attraction towards the

female, desire for intercourse, love, etc. The development, growth and healthy functioning of the male sex organs depends on this hormone.

The clitoris in the female is the seat of sexual feeling and sensitive nerves and experiences erection being

engorged with blood when the women is sexually aroused. Bartholin's glands in women are the Cowper’s glands in men.

You will understand now that the whole sexual apparatus of the man and woman is based on a common design. It is only the sex hormone that causes it to develop into male or female form by checking the growth of breasts in men and penis in women and encouraging the growth of scrotum in men and womb.

In the beginning the sexual urge is not noticeable. It is latent and dormant. It manifests itself vaguely and then more and more clearly. Finally it asserts itself with all its intensity. In old age it gradually wanes and vanishes. But the craving remains till death.

The definite sexual feeling first appears in a child in his eighth year. This impulse is weak till he attains his fourteenth year. At puberty the sexual urge begins to assert itself from within even if there are no external causes to arouse it. Even after puberty it takes 4 years for the organs to mature or develop properly. In hot countries puberty is reached a year or so earlier than in cold countries.

Thymus situated over the heart has an internal sexual secretion and retards sexual development and allows children to grow in stature. When puberty approaches, thymus degenerates and gradually vanishes altogether.

Conception and Pregnancy

Spermatozoon is a very minute worm-like structure with a tiny head and a comparatively long tail. It can be see only with the help of a microscop. It is about 1/500th inch long.

Though a single spermatozoon is only needed to impregnate a woman, a man discharges 20 crores of at a time.

Ovarian hormone, an internal secretion of the ovary give the characteristic feminine appearance. This secretion prevents the growth of hair in her face and helps a woman to develop a broader pelvis, larger hips, the development of breasts and other sex-organs is due to this hormone.

The stature, fatness or thinness, growth of hair on the head, and temperament in a man or a woman is due to the internal secretion or hormone.

Both male and female sex organs have a common basis. When a child in the womb is only a few weeks old, it has sex organs that resemble those of both sexes. At this stage ovaries and testicles have not been differentiated.

Gonad is a common name for an ovary or testicle. Gonad of a young embryo are neither male nor female. The ducts of the gonads resemble both fallopian tubes and casa deferentia. The whole sexual apparatus is of a common design.

The first sign of maleness or femaleness appears in the gonads, when the embryo is six weeks old. The tissues of the gonads produce their secretion and pour them into the blood stream. If it is to be a boy, the gonads produce male secretions and begin to develop into testicles: if a girl they produce female hormone and begin to develop into ovaries.

The hormone gives a male or female nature to the type of sexual apparatus and it develops into male or female organs. But either sex even when fully developed retains the original rudiments of the opposite sex or of the common sex.

Even the perfect male retains the original rudiments of the female sex organs. There is a very small womb in his abdomen. There are nipples in place of breasts.

When the gonads lean towards the form of testicles, they begin to descend from up in the abdomen, from the position of the ovaries into the scrotum shortly before birth which is formed as if by stitching the lips of the vagina together.

Puberty

A boy attains his puberty at the age of sixteen he is virile till he attains seventy. A Young man of 21Can marry a girl of 18 years. At the age of 25 he can bring forte a son. They are fully developed now and can create strong progeny.

The semen is the product of six kinds of fluids (Rasa)• The foetus cannot be produced simply by the union of the semen of the father and the blood (Shronita of the mother. Such a union can produce the foetus only when the Atman with its subtle body becomes connected with it by means of its Karma.

After taking bath after the course of three days, she must wear new clothes and ornaments, she must immediately see her husband, because her son will resemble the first man she sees after her bath.

The sperm and the menstrual fluid must be clean and of normal condition in order to create a normal foetus. The sperm is not capable of creating a foetus, if it is thin, frothy, brown, scanty, if it does not sink in water.

The ovulation usually occurs on the 12th day from the beginning of the last menstrual flow. An ovum ripens and is discharged by the ovary. This is ovulation. The cavity left by the ovum is filled up and this rounded solid body is called corpus luteum

The ovum is waiting for a sperm to fertilise it. if a does not reach the ovum within 15 days, it dies on the 27th day from the beginning of the last menstrual h flow.

The semen capable of generating is fluid, sticky, heavy sweet, whitish. It has the smell of honey and the colour of butter.

The secretion of the Pituitary gland has a power to make the womb contract itself and expel its contents.

The period for impregnation is the first sixteen days after the appearance of the menses. The first four days are not recommended. The best period for conception is from the fifth to the sixteenth day.

Conception takes place by the union of the fecundating Retas (sperm, Shukla) of the male with the Rajas or Shronita of the female.

Sex of the Child

If the conception be on even days—that is to say on the 6th, 8th, 10th or 12th day—the sex of the infant will be male, if on an odd day, the sex will be female.

Some are of the opinion that a male child is formed when the mixture has a stronger element of semen and that when 'Rajas' of a female predominates a female child is formed.

If the semen is divided into two by the local wind twins develop.

The sex of the infant in the womb can be determined by certain signs. The form of the uterus is round in the case of a male foetus; the right eye appears larger than the left; the right breast begins to secrete milk before the left; the right thigh becomes more plump; the countenance look bright and cheerful; the woman desires food of a masculine kind and dreams of mangoes and water lilies. She starts walking with the right leg

In the case of a female foetus the form of the uterus is void.

There is a medium depression alone the abdomen if it is a case of twins.

When the sides of the abdomen become full and the belly protuberant, and when the form of the womb is 'spherical, the womb contains an impotent foetus or child.

If semen and Shronita exist in equal quantity a Napumsaka or a creature incapable of generating is born.

After the period of Ritu, the womb does not allow the semen to penetrate. The mouth closes.

if the conception takes place on one of the first three days, the child dies at or after the birth. Or it becomes crippled or short-living.

The child becomes blind if the mother uses eye-ointment. It becomes a leper if she anoints her body with oil, becomes deaf if she hears a loud noise.

Care in Pregnancy

Vomiting in the morning (morning sickness), loss of taste for certain foods, special taste for some other foods, swelling of the abdomen and the breasts are the signs of pregnancy.

It is desirable to gratify a woman during pregnancy with everything she wishes to have. If her wishes are not granted the child may probably become deformed and defective. There will be abortion. She should be kept happy and contented. She should wear nice clothes and ornaments. She should avoid disagreeable sights and smells, and sexual and other excitements. She should take easily digestible food. She should neither remain hungry nor eat too much.

She should not touch a dirty, ugly or defective woman. She should not live in a lonely house. She should not have her bed very high.

After pregnancy is sure, the ceremony Pumsavanha is performed in order to get a son according to the Grihya Sutras under the Pushya constellation when four dropsothpe, s of milk mixed with an extract of Ficus Indica and a bs are dropped in the right-nostril of the woman as She should not allow the fluid flow out. If the

husban desires a daughter, he puts the fluid in the left, nostril of the woman.

Food

A woman in her confinement should be very particular about her food. She should abstain from all bodily exertion, from sexual intercourse and from anger. She should eat moderately.

A woman can improve her milk by taking green gran, gruel for food and a decoction of Patol, Nimba, Asana, Daru, Patha, Murvya, Guduchi, Katukarohini and dry ginger.

She may take with advantage milk mixed with black pepper. This will promote the secretion of milk.

Powdered long pepper, dry ginger and Hareetaki with clarified butter and treacle, taken in the form of an electuary or confection will assist the formation of milk considerably.

A preparation of dry ginger, long pepper, black pepper, the three myrobalams, dhana, Yavani, Satavari, Vacha, Brahmi and Bharsi, given with honey to the child, will accelerate the power of speech and improve the voice.

The memory and intelligence of the child can be greatly improved by giving it an electuary of Guduchi, Apamerga, Vidanga, Sankapushpi, Vacha, Hareetaki, dry ginger and Satavari with clarified butter.

NOMENCLATURE. OF DISEASES

English	Sanskrit	Hindi
Abdominal tumour	Gulma	Havagola
Abortion	Garbhasrava	Garbhpatam
Abscess	Viiddradhi	Puranaphoda
Achylis dyspepsia or Lndigestion	Ajeernaroga	Badhajmi
Acidity	Amlapitta	
Acne	Mukhadooshika	
After pains	Makkal sool	
Ague	Joodi	
Albino		Soorajmukhi
Alduminuria	Laalaameha	Prameha vikar
Alcoholism	Madatyaya	
Alkaline urine	Ksharameha	
Anaemea	Panduroga	Kamla
Anorexia	Arochaka	Arochaka
Anychea	Tilkalak	
Aphasia	Mookatwa	Goongapan
Ascites	Jalodara	Jalodalara
Asthma	Swaasaroga	Dama

Atony of bladder	Vastikundal	
Atrophy	Kunchan	
Bald		Ganja
Belch		Dakar
Benign tertian fever	Syavadanta	
Black or necrosed tooth	Nimesha	
Breath		Saas
Breathlessness	Kshudraswas	
Bronchitis		Kaas
Budo	Vidarika	
Calculus	Asmaree	Patharee
Cancer-palatal	Talvarbuda	
Carbuncle	Pramehapidka	
Caries of teeth	Krimidantak	
Catalepsy	Sannyas	
Cataract	Linganaasa	Motiabindu
Cetarrah of nose	Pratishyaya	
Cellulitis	Kardamavisarpa	
Cellulitis	Mahapadma visarp	
Chancre hard, syphilis	Phirangopadamsa	
Chancre soft	Upadamsa	
Chicken pox	Laghumasoorika	Matorog
Chlorosis	Halimaka	

Cholera	Vishoochika	Haija
Choluria (Bile in urine)	Haridrameha	
Chronic diarrhoea	Atisara	
Chronic fever	Jeernajwar	
Chylurea	Pishtameha	
Colic	Sool	Sool
Coma		
Conjunctivitis		Anak aana
Constipation	Koshabaddhata	Kabj
Consumption	Raja Yakshma	Kshaya rog
Continuous fever		
Convulsions	Akshepaka	
Corn	Alasa, Kadar	Mamsa ganthi
Corneal ulcer	Sukla	
Coryza	Jukaam	
Cough	Kaasa	khansi
Cracks of lip	Proshta bheda	Hont katna
Cyncope	Murcha	behoshi
Cystitis	Mootrasada	
Day blindness	Pithavidaghadrishti	
Deafness	Badhirya	
Delirium	Pralapa	Bakvass
Dermatoses		

(diseases of skin)	Kustha	
Diabetes insipidus (polyuria)	Udakameha	Bahumootra
Diabetes Mellitus	Madhumeha	Sarkaraprameh
Diarrhoea	Athisara	Dasth
Diarrhoea bloody	Raktatisaara	Khoonidasth
Diplegia	Sarvanga vatha	
Diphtheria	Mamsatan	
Disease of vagina	Yonivyapada	
Diseased milk	Sthanya dushya	
Diseases of children	Balarog	
Dislocation	Sandhi vislesha	
Double quartan fever	Kathurtha kaviparyay	
Double quotidian fever	Satatajwara	
Drowsiness	Tandri	Jagomeeti
Dumb		Gunga
Dyschezia or intestinate obstruction		
Dysentery	Pravaathikaa	Peches
Dyspnoea	Swasarog	Dama
Dyspnoea of filing Heart of respiration	Mahaswasa	
Dysuria aana	Mootrakrischra	Peshab ka lagke

eczema	Paamaa	Khujlee
Elephantiasis	Medoja vriddhi	Pheelapav
Elongated uvula	Kandhasunti	
Emprosthotonus	Antaraayaam	
Enlarged lymphatic gland	Granthi	
Enlargement of prostate	Ashteelaa	
Epidemic parotitis	Paashanagardabha	
Epilepsy	Apasmaara	Mrigee
Erysipelas	Visarspa	
Erythema nodozum	Granthi visarpa	
Excoriated wound	Guruta	
Exenthymeta	Visphoda	
Extra tooth	khalivardhan	Akladad
Facial paralysis	Aarditha	
Fatty tumour	Medorbuda	
Fever (emotional	Kama-bhaya-krodha soka-jwara	
Fever (Hayfever)	obshaadhicandhaajwara	
Fever (pyrexia)	Jwara	Bukhar
Fever (Chronic	Jeerna Jwara	Purana bukhar
Fever Hectic	Pralepaka jwara	
Fever inflammatory	Vidaha jwara	
Fever malaria	Vishama jwara	Kaamboo taap

Fever malarial intermittent	Santata jwara	
Fever Malignant tertian	Tritiyaka viparaya	
Fever of evil spirits	Bhootabhishana jwara	Bhootna taap
Fever of lactation	Sthanyottha jwara	
Fever puerperal	Sootikaa jwara	Prasoota jwar
Fever quarton	Chaturthaka jwara	Chothia taap
Fever quotidian	Anyedyu jwara	Vaari daa taap
Fever Traumatic	Abhighata jwara	
Fever typhoid	Saannipatika jwara	Sirsam
Fistula	Bhagandhara	
Fracture	Asthibhagna	
Fracture green stick	Asthichallika	
Fracture impacted	Majjageda	
Fracture spiral	Aswakarna	
Gastralgokenosis, Hungerpain	Parinaamasoola	
Gastritis	Guluma	
Giddiness	Bhramaroga	Chakkar
Glycosuria	Lkshumeha	
Goitre	galaganda	kantamala
Gonorrhoea	Ushnavaatha	Sujak
Gout	Vaatharakta	
Granular conjunctivitis	Vartmarsha	

Gravel	Sarkara	Ret
Gray hairpremature	Palita	
Guinea worm	Snayuk	
Gum boil	Danta pupped shoushir	
Haematemesis	Oordhwaga Rakta pitta	
Haematocele	Raktaja vriddhi	
Haematuria	Raktameha	Khooni prameha
Haemoptysis	Moukhikaratkapitta	
Haemorrhoids		Bhavasser
Headache	Sirassoola	
Hemicrania	Ardhavabhed	
Hemiplegia	Parshavata	Paasa marna
Hepatitis	Yakrudvikar	Peelya
Hernia Inguinial	Antra vriddhi	
Herpes zoster	Kaksha	Kachraili
Hiccup	Hikkaa	Hichkee
Hoarseness	Svarabhanga	Gala Bhaitna
Hunchbacked		Kubja
Hurt		Chot
Hydrocele	Andavriddhi	
Hypochlorhydrea		
Hysteria	Yusaapasmara	Sthriyonki mrigee
Idiopathic ulcer	Sareera vrana	

Impetigo	Visphotaka	
Incontinence	Mootrateet	
Indigestion	Ajeerna	Badhajmi
Infantile erythema of jacquet	Ahipootana	
Inflammation	Vrana shodha	
Inflammation of the ear	Karnashodha	
Inflammed knee	Kroshtu ka seersha	
Influenza	Sleshmakajwara	Kaphkajwar
Insanity	Unmada	Paagalpan
Insomnia	Nidranaash	Neend na aana
Jaundice	Kaamalaa	Kamlaa
Kala azar		
Lachrymal fistula	Netranadi	
Lechen	Alsaka	
Leprosy		
Leucoderma	Kilasaa	Swetakustha
Leucorrhoea	Raktapradara	
Lipuria	Lala, Vasaa	
Lock jaw		Dant Baitna
Long sight		Dooradrishti
Loss of sensibility to taste	Rasajnana	
Loss of appetite	Agnimandya	Ajeerna

Loss of smell	Ghraananaasa	
Malignant tumour	Arbuda	
Malpresentation of the Foetus or difficult labour	Moodhagarbha	
Mammory abscess	Sthanaroga kopa	
Mastitis or inflammation of breasts	Breasts	
Measles	Romanthika	Peet
Melcna	Adhog Raktapitta	
Menstruation	Aartava	
Metiarism		
Metrorrhagia	Raktpradara	
Mico-colitis		Kachcha dast
Miscarriage		
Mixed calculus		
Mole		
Mucus in urine		
Mumps (fever)		Hachappu
Muscular spasm of hand and feet	Khalli	Khalli
Myoma	Mamsarbuda	
Night blindness	Sleshma vidagdha	
Numbness of feet	Paadaharsha	Pyerortka sona

Nyctalopia	Drishti	
Obesity	Medovriddhi	
Obstructed micturition	Mootraghata	Mootra band hona
Odontitis	Dantaharsha	
Onychia	Nalkhabhed	Nakoon phatna
Ophthalmia	Abhishyanda	
Ophthalmia in children	Kukoonaka	
Opistonos	Baakyayaama	
Orchitis—Acute	Pittaja vriddhi	
Orchitis—Chronic	Vaataja vriddhi	
Osteoarthritis of the shoulder	Amsasosha	
Otitis, otalgia	Karnasoola	Kan ka dard
Ovarian tumour	Rakta gulma	
Ovaritis	Pratyashteela	
Ozaena	Peenasa	Naakadurgandhi
Palpitation	Hridkampa	Hridapa dhataken
Pappiloma of skin	Padmini kantak	
Paralysis agitans	Kampavaat	Kamban vaa
Paralysis of the tongue	Jihvastharnbha	Javaan bandi
Paraphimosis	Parivartika	
Paraplegia	Pangu	Lulapan
Parasitis	Kimgranthi	

Peritonitis due to perforation of the bowel		
Pestilence		Mahamari
Phimosis	Niruddhaprakasa	
Phlegm		Kaph
Phthisis, consumption	Rajayakshma	Tapedik
Pulmonary tuberculosis		
Piles	Arga	Bavaseer
Piles (bleeding)	Raktarsa	Khooni bavaseer
Pining	Parigarbhika	
Plague fever	Granthikajwara	Mahamaari
Plenosthotonos	Dandapatanaka	
Pneumonia	Sannipaathika	
Polypus	Talukantaka	
Ponnus	Sirotpat	
Presentation	Gati	
Presentation of the head with two hands		
Prolapsins or head with both hands	Pratikhura	
Prolapsus	Gudabhamsa	
Psoriasis	Kitibha	
Ptcrigium	Arm	

Ptosis	Vatahata vartma	
Ptyriasis versicolor	Sidhma	
Puerperal fever	Soothikaajwara	
Pulmonary cavitation	Urakshata	Urakshat
Pustule in the nose (Suppurative ritis)	Nassapak	
Pyorrhoea	Pooyadantha	Peep Daant
Quarten fever	Chaturthajwara	
Quotidian Double	Sathata jwara	
Quotidian fever	Anyodyauksha jwara	Dusredin ka bukar
Radio ulcer paralysis	Viswachee	
Rats bite fever	Aakhuish	
Renal calculus	Asmari (stone in kidneys)	
Retention of urine	Vaatavasthi	
Rhagades (crack in the sole)	Vaipadaik kusth	
Rheumatic fever	Sandhikajwara	
Rheumatism	Amovaatha	Gatiyaa
Ring worm	Dadru	Daad
Scabies, itch	Kachhu	Dad visesh
Sciatica	Grudhrasee	Dadrasie
Scorpion poisoning	Vrischikavisha	
Scrofula	Gandamaalaa	
Scrotal enlargement	Virddhi	

Scurvy	Raktapitta	
Seminal calculus	Sukrasmaree	
Short-sight		Alpadrishti
Sinus, fistula	Naadi vrana	
Sinus		Nassoor
Sinus in the gums	Dandanaadi	
Sleeping sickness	Nidraavyadhi	
Smallpox	Seethala Masoorikaa	
Snake poisoning	Sarpavisha	
Sneezing	Kshavadhu	Cheenk
Soft Chancre	Upadamsa	
Sore buttocks		
Spasmodic stricture	Vaatakundalikaa	
Spermatorrhoea	Prameha	
Spiral fracture	Aswakarna	
Spittle		Thook
Spongy gums	Seetada	
Sprain		Nas chatakna
Sprue	Samghrani	Peehis
Squint-eyed		Aincha
Sterility-barrenness	Vandhyatwa	
Stiffneck	Manyastambh	

Stomatitis	Mukharoga	
Stone		Patthari
Stone of phosphates	Slaishmikasmaree	
Stricture of rectum	Sanniruddha guda	
Stricture of urethra	Mootrotsangh	
Stype	Anjananaka	
Sublingual abscess	Allas	
Sunstroke	Athapavyaapad Amshughata	
Suppression of urine	Mootrakshaya	
Suppuration of the ear	karnapaak	
Suppurative gingivitis		
Synocope	Morrchcha	Behoshi
syphilis	Phirangopadamsa	Gharme
Tartar	Dantasarkara	
Tarticolis		
Tear in the prepuce	Avapathikaa	
Tertian fever	Thriteeyaka jwara	
Tetanus	Dhanushtambha	
Thirst	Trishnaa	Pyas
Tines tarsi	Pakshmasaat	Kukre
Trachoma	Pothakee	
Transverse	Parigha	

Traumatic erysipelas	Visarpa	
Traumatic fever	Abhigatajwara	
Traumatic wound	Sadyovrana	
Trichiasis	Pakshmakop	
Trismus (Lock jaw)	Hanugrah	Hanuka jakdahat
Tubercle Testes	Kaphaja Vriddhi	
Tumour	Arbuda	Nasvikar
Tumour of the bladder	Mootragranthi	
Tympanitis	Aadhmaan	Aphaara
Typhilitis	Vaatasheetla	
Typhoid fever	Sannipaathikaanthrika jwara	jwaea
Ulceralion of the bowel	Kshatodar	
Urates in urine	Sikatameh	
Urinary anomalies	Prameha	prameha
Vomiting	Chherdi	ulti
Warts	Lingarsha	karmakeela
Wax in the ear	Karnaguthak	
Whitlow	Chippala	chhipki
Worms	Krimi	
Worms in the ear	Krimikarnaka	
Wound contused	Katha	
Wound crushed	Pinchata	

Wryneck		
Yawning	Jhrimbha	jambhayi
Zerodirma	charmakushta	

DISEASES OF THE EYES

Eyelids

Sanskrit	English
Anjananaka	Stye
Artma Kardarna	Swelling of lids with mucoid discharge (conjunctivitis)
Arvada	Tumour of lid
Ashruvartma	Trachoma
Bahala vartma	Vegetation of small pustules on eye lid
Klishtavartma	Inflammatory swelling of lid
Kumbhika	Blepharitis
Lagana	Big cyst
Nimesha	Blepharospasrm
Pakshmakopa	Trichiasis, Entropion, Ectrapion
Parvani Alaji	Small Phylectanular Kcratitis Bigger Phylectanular Kcratitis
Pathaki	Herpes Zoster (a number of red pustules resembling red mustard seeds)
Pitta Srava, Rakta Srava	Ephiphora, watering
Puyaalasa, Puye Srava	Chronic dacryocystitis
Shleshma-Srava	Dacryocystitis with mucoid discharge
Shonitarsa	Soft and fleshy growth on inner lid
Shuskrsas	Follicles

Utsangini	Syphilis of eyelid, suppurative chalasion
Vaatahata vartma	Ptosis
Vartma-Bandha	Oedema of the lid
Vartmasharkara	A large pustule surrounded by other small pustules covering the entire lid
Visha vartma	Eczema-swelling with minute holes in it, carbuncle

Diseases of Sclera and Conjunctive

(White part of the eye)

Adhimaanasarma	Pterygium symblepherdu
Arjuna	Selaritis
Lohltarma	Fleshy growth
Prastaryaarma	Early Pterygium
Pishtaka	Vesicle on conjunctiva
Shinapidaka	Phylectanular conjunctiva
Shuklaarma	Zerosis conjunctiva white-pterygium
Sirajala	Extensive redness
Snavarma	Pinguicula
suktikaa	Sub conjunctival haemorrhage
A-Vrafla sukra	Keratitis, opacity cornea
Ajaka	

Akshipaakaatyoga	Panophthalmitis
Sa-vrana sukra	Ulcer cornea

Disease of the Whole Eye ball

A-sopha Akshipaaka	Without swelling opaque-cornea
Abhishyanda	Ophthalmia
Adhimantha	Ch. Ophthalmia, excruciating pain deve-lops, headache, reflex pain, Hemicrania
Amladhyashita Drishti	Swelling of eye due to acid fruits or acid reaction
Anyato vata	Neuralgic pain
Hataadhimantha	Loss of sight, silent glaucoma. Optic Atrophy, etc.
Sasopha Paaka	Acute iritis, Acute inflammatory glaucoma, Early Panophthalmitis with swelling
Shiraaharsha	Redness in the eye with complete loss of vision, higher grade of Paunus
Shirotapaata	Deep inflammation, iritis, Cyctitis, Uveitis
Shushkaakshipaaka	Vision cloudy and difficulty in opening the eyelids, lids dry and hard

Diseases of Pupil

Dhuma Drishti	Smoky vision
Gambhirikta	Contracted, deformed pupilno reaction pupil, Anterior Synechia Posterior Synechia
Hrasa Jaadya	Small things dim in daytime while clearer in night or cold atmosphere
Linga-maasha	Cataract-glaucoma
Nakulaandhya	Multicoloured objects in daytime
Pitta Vidagdha	Objects appear yellow
Shleshma Vidagdha Drishti	Night blindness

INDEX TO DISEASES AND TREATMENT

Abscess: Apply hot water fomentation in the early stage. If there is pus apply rice or wheat flour poultice.

Amenorrhoea:(Menstrual Discharge Suspension or irregularity): Aloes. Hip bath with sesamum Seeds Asokamritam.

Appetite, loss of: Chiretta, sweet flag root Neem bark or Gulancha, capsicum, cloves, cinnamon, country sarsaparilla.

Asthma: Camphor, asafoetida, inhalation of the fumes of nitre paper or Datura, a cup of hot, strong coffee, careful regulation of diet.

Bites: Venomous and stings of scorpion, wasps and centipedes. Apply vinegar or alum or a strong solution of salt and water. Apply a thick ipecacuantia paste. External application of brown sugar is useful in scorpion sting and wasp sting. Soda also is beneficial. Liquor Ammonia is useful.

Bladder, painful affection and irritable states: Decoction of Abelmoschus, isafgul seeds or rice conjee, hot bath. Extracts of Gulancha is useful in chronic inflammation of the bladder.

Bowel Lower, descent of: Wash the protracted part. Replace it by gentle pressure with the hand. Lubricate the fore-finger with some oil and push the protracted Part into anus.

Remain in the recumbent posture. Apply cloth saturated with decoction of galls or Babul bark with some alum powder. Avoid all straining when you pass motions. Wear a pad in the anus.

Breathing Difficulty: Camphor and asafoetida pills, turpentine stupes or mustard poultice to the chest; external application of a bag of heated salt or betel leaves smeared with some oil.

Bronchitis, chronic: Decoction of sweat flag country ipecacuantia asafoetida, internally. Externally rice poultice, turpentine stupes, croton liniment. Inhale the vapour of hot decoction of abelmoschus.

Burning of feet: Apply Henna or mehandi (Maruttani) poultice.

Burns and Scalds: Apply lime liniment or corron oil, honey or soda-bi-carb solution soon after the accident has occurred. Apply gingily oil. Dust rice flour thickly over the skin. Prevent access of air to the burnt surface. Carbolic oil is beneficial.

Catarrh or cold: Take hot infusion of ginger, decoction of Abelmoschus, ‘country ipecacuantia. Inhale the fumes of burning turmeric.

Children, debility of: Milk, orange juice, country sarsaparilla.

Cholera: Omum water, infusion of sweet flag, ice to suck if there are vomiting and thirst. Turpentine stupes to the abdomen, hot water bottle to the feet and hands, diligent friction of the hand and feet. Infusion of jatamansi.

Colic: Omum water, infusion of ginger, dill seeds or cloves, asafoetida, hot water fomentation abdomen; turpentine stupes to the belly; enema of turpentine or asafoetida, a dose of castor oil.

Constipation: Castor oil and Senna for children and delicate females. Aloes for women suffering from irregularity or suspension of the menstrual discharge; myrobalans and Kaladana for healthy persons. Croton pills or Croton oil when strong and quick purgation is indicated. Habitual constipation is treated by Aloes an sulphur. Constipation of hysterical females is best treated by Aloes and asafoetida pills.

Cough: Country ipecacuantia, cubebs, syrup of liquorice.

Debility: Chiretta, sweet flag root, country sarsaparilla, Kariyat, Neem bark, Gulancha.

Diarrhoea: Isafgul seeds with a dose of castor oil. Catechu, alum, decoction of Babul bark, infusion of sweet flag, bael, Butea gum, galls, decoction of pomegranate, omum water, capsicum.

Dropsy: Purgatives like Kaladana in the young and strong persons. Then give medicines as infusion of Pedalium, decoction of Asteracantha which increase the flow of urine.

Drunkenness: To allay the craving for alcohol give omum water.

Dysentery: Hot fomentation or turpentine stupes to the abdomen. In the early stage give country ipecacuantia, isafgul seeds or sesarnum leaves. in chronic dysentery give bael, infusion of Kariyat, decoction of pomegranate rind, decoction of sweet flag, galls, Mudar, soups containing mucilage of Abelmoschus.

Fever: Commence treatment with a purgative, castor oil or myrobalans. Give Tulasi tea with a little black pepper, a little dried ginger. During convalescence give one of the following tonics, Chiretta, Atees, bonduc, Kariyat, Neem bar, Gulancha or cinchona febrifuge. A combination of Chiretta or sweet flag root is very beneficial.

Flatulence: Give omum water, infusion of ginger or Jatamansi. Give turpentine stupes externally. Give an enema of asafoetida.

Gleet (Chronic gonorrhoea): Give cubebs, galls, sandal wood oil, gurjan balsam. Alum injection externally.

Gonorrhoea: Give decoction of Abelmoschus, isafgul. Rice conjee for allaying the pain and burning in passing urine. Pedalium is useful. When the inflammation subsides, give

cubebs, gurjan balsam, Sandal wood oil or galls. To relieve chordee painful erection at night give camphor 2 or 3 grains with a glass of milk.

Gums, ulceration and sponginess: Decoction of Babul bark, alum, Catechu, or lime juice for gargling.

Haemorrhage or bleeding from cuts: Apply cold water, ice, alum solution. Apply Pressure with finger.

Hoarseness of voice: Inhalation of the vapour of hot vinegar, or decoction of Abelmoschus, gargles containing capsicum, black pepper or moringa root, chewing ginger or Catechu.

Hysteria: Asafoetida, aloes and asafoetida pills, Jatamansi, omum water, Kariyat.

Indigestion or dyspepsia: Chiretta, Sweet Flag root, country sarsaparilla, and Gulancha with cloves or cinnamon, capsicum and omum water, Kariyat.

Kidney irritable state: Plenty of diluents as decoction of Abelmoschus, isafgul seeds or rice conjee, hot hip bath.

Leprosy: Internally chaulmugra oil, gurjan balsam, Hydrocotyle, Mudar; externally, poultice of Hydrocotyle or Neem leaves.

Leucorrhoea (Whites): Cubebs, gurjan balsam; externally vaginal injections containing Babul bark, alum, galls.

Lice on the hair: Paste of veronia seeds.

Milk, for increasing the secretion. Leaves of castoror oil plant or of physic nut plant, for diminishing or arresting the secretion betel leaves or jasmine flowers.

Mosquito Bites, to relieve irritation: Lime juice or vinegar.

Piles: Enema of decoction of Babul bark or galls,

Ringworm: Apply borax, vinegar, cassia, alata ointment, unripe Papaya fruit.

Salivation: Use gargles of alum or borax or -catechu.

Scurvy: Lime juice, orange, tamarind.

Skin Diseases: Country sarsaparilla, Mudar. Externally, cassia alata, chaulmugra lime ointment, myrobalan ointment, sulphur ointment, turpentine, kerosene oil or petroleum.

Spermatorrhoea: Camphor in milk at bed time Remove thread worms and constipation. The discharge may be due to irritation set up by thread worms and constipation.

Spleen Enlargement: Papaya juice. Extract of Gulancha.

Syphilis: Country sarsaparilla, Hydrocotyle, Mudar.

Throat, dry and irritable state: Inhale vapour of hot decoction of Abelmoschus. For relaxed or ulcerated sore throat use gargle of alum, capsicum, moringa, black pepper or pomegranate rind, Catechu, ginger, omum seeds, inhalation of hot vinegar or simple hot water.

Tongue fissures or cracks: Use borax or alum gargle.

Urine, to relieve pain and burning: Rice conjee, decoction of Abelmoschus or of isafgul seeds, barley water. Give hip bath.

Vaginal Discharges: Give injection of alum, decoction of Babul bark, galls.

Worms: For tape worm give Kamala, pomegranate root bark, or turpentine. For round worm give Butea seeds, veronia seeds or papaya juice. For thread worm give enema of lime water, asafoetida, salt or turpentine.

AVURVEDIC QUOTATIONS

Ayurveda is said to be endless and to have three main branches. Ayurveda has two purposes. (Charaka Sutra)

A physician who cannot enter into the innermost soul of the patient with the aid of the bright lamp of his own knowledge (of Yoga according to a different reading) cannot successfully treat any disease. (Charaka Vimana)

The fragrance of a garland of flowers or a handkerchief impregnated with certain drugs is made use of as a purgative for a king with soft bowels. (Charaka Kalpa Sthanam, Sudha Kalpam)

On account of the multifarious complex combinations of the three Doshas the methods of medical treatment may also become complicated. (Charaka Vimana, Charaka Sutra)

Good health is the vital cause for the practice of Dharma (virtue), Artha (wealth), Kama (desires) and Moksha (liberation). (Charaka)

The essential constituents of the human body consists of Doshas, Dhatus and Malas.

The constituting elements of the human body are innumerable because they consist of minute particles (minute cells) which are so numerous and so minute that they cannot be seen by the naked eye or other sense organs. (Charaka Sareera)

The action of Vayu, again, is due to the Eternal Energy (Karma) which by its own nature causes the Ichanges of integration and disintegration. (Charaka Sareera

Having first made the Doshas exhibit themselves as loose and fit for easy elimination by the previous administration of suitable Sneha (lubrication), massage etc., and Sneha (sweating and fomentation etc.) the Pancha Kai-max are to be administered after carefully studying the appropriate time and the suitable dose. (Charaka Sutra)

A good bath improves appetite, generates vigour, prolongs life, creates enthusiasm and gives strength. It destroys itching, dirt, fatigue, sweat, sleepiness, thirst,

burning sensation and sin, which, is considered as impurity of the heart or mind. (Vagbhata)

Bathing the head with hot water is injurious eye-sight and that bathing the head with cold water improves eyesight.

Physicians who practice Ayurveda for making a living only give up the heap of gold and run after the heap of dust. (Charaka). •

Langhanam Param Oushadham—Fasting is foremost of all medicines.

AVURVEDIC JOTTINGS

1. No hot drink or warm water should be taken either before or after taking honey.

2. Health according to Ayurveda indicates a normal condition of the Doshas, Agni (digestive fire), Majas, Dhatus, as well as a serene state of the body, mind and sense-organs.

3. Vata, Pitta and Kapha are the causes of all bodily diseases. The qualities of Rajas and Tamas are the causes of mental diseases.

4. The three Doshas, the seven Dhatus and the various Malas such as stool and urine and the 6 Rasas—these in the normal state hold together the corporal frame.

5. The minimum age of a girl and a man for a conceivable coitus is 16 and 20 respectively.

Bones in the Body

Sushrutha considers the number of the bones in the body to be three hundred. Charakacharya holds them to be three hundred and sixty due to the . The difference is perhaps counting of teeth and nails.

Just as the trees exist b m by the strength of the main steal and roots, so also man exists in health by the strength of the bones. It is a known fact that even when the skin and fleshy part of the body is dried up or injured accidentally, it is seen that man gets back his

original strength by the strength of the bones in course of time. Flesh and skin are seen to grow once again.

Bones are of five kinds. They are Kapal, Ruchak Tarun, Valaya, Nalak. Kapal bones are those above the feet, lower jaw, upper jaw, Sankh (bones by the side of the ears), and bones of the head. Ruchak are those of the teeth and those on which teeth are set. Tarun bones are those of the nose and ear, gullet and eyes. Valaya are bones of the ribs and the back. Nalak pervades the remaining parts of the body.

Ayurvedic Doctors

At the time of Atharva Veda there were hundreds of physicians and an elaborate pharmacopoeia. Akasagotto, a surgeon made surgical operations (Sattha Kamma) on fistula in anus (Bhagandara).

Jivaka studied medicine in the Takshasila University under Atreya.

Ayurveda can cure certain diseases for which the Allopathic Pharmacopoeia has no remedy.

Mirapagandha is a very good substitute for quinine.

The Ayurvedic physician of yore knew ages ago many things which are nowadays being brought to light as new discoveries.

Classification of drugs

In Ayurveda drugs and edible articles are classified under five heads according to their food value, chemical and physical properties. They are Guna, Rasa, Veerya, Vipaka and Prabhava. Great emphasis is laid on the heating and cooling properties, specific and remote action after digestion. This classification helps the physician very much in the treatment of diseases. The action of the food materials depends largely upon the taste (Rasa) and Prabhava, the specific or dynamic action of the drugs.

Modern scientists too have acknowledged the efficacy of certain drugs like Punarnava, Kutaja and Sarpagandha by scientific analysis. A large number of drugs used in Ayurveda are still awaiting research and discovery. In these days when great importance is gives to organo-therapy, vitamins, antibiotics, bacteriophages and shock therapy, a critical study of Ayurvedic preparation will be highly useful.

Yeast and Penicillin

Yeast and penicillin enter into the preparation of a large number of Ayurvedic drugs both for internal and external use. Powdered lac (Laksha) with goat's milk has been strongly recommended in consumption.

Some Useful Remedies

1. Seeds of the marking nut (Bhallataka—semicorpus anacardium) soaked and ground well in cow's urine and the milk of Snuhi (Euphorbium) is strongly recommended internally and externally in leucoderma.

2. In cough with a predominance of Pitta i.e., increased metabolism, the juice of the dung of an infant calf of a cow (drinking its mother's milk) has to be administered with honey.

The above samples of treatment show the power of observation and the spirit of research of the Ayurvedic scholars.

Surgery in Ayurveda

The scientific attitude of Sushruta as a surgeon is astounding. The instruments used for operation were made of best steel. They were very sharp. They could split even a hair. Sushruta's antiseptic precautions during and after a surgical operation cannot fail to excite the admiration of the present-day surgeons.

Laparotomy was performed for the removal of foreign bodies from the intestines. Operation was performed very successfully for taking out a living child For the uterus of pregnant mother in distress by Skilfully operating the abdomen. Grafting of skin and live

flop of a tissue as in plastic surgery are described in detail. Dissection of the dead human body was very systematically conducted.

In surgical operation Anaesthesia was used. Bhoja prabandha refers to a cranial operation performed on King Bhoja in 927 A.D. He was rendered insensible by a fine powder called Sammohini. Jeevaka, the personal physician of Buddha, practised cranial surgery with success. It is said that Emperor Bimbisara sent Jeevaka, the brain surgeon, to Ptolomy, the King of Egypt. The principle of neuro-surgery, namely of cutting the nerve at its root for a quick and radical cure of the disease, was recognised.

Some Important Herbs

India abounds in herbs. The uses of herbs are manysided and highly effective in curing diseases. They are called Moolikas. The following are some of the commonly seen herbs in India particularly near about the city of Chennai (Madras)-1. Jeevanti, 2. Bala, 3. Apamarga, 4. Punarnava, 5. Changeri. 6. Matyakshi, 7. Kuppakoora and 8. Mudakathan. The last mentioned of them is reputed to be a remedy for rheumatic pains by internal use. They check Vata, Pitta and Kapha. A curry prepared from a mixture of these leaves is very tasty at the same time. They are very good for health.

Even if all the books of Ayurveda are lost today, the practical utility of Ayurveda is so deeply rooted in the soil that the science cannot be rooted out of the country.

Elderly women of the village are keen observers of nature and its various useful gifts. It is they who o supply traditional information for research workers today.

Broad Principles in Ayurveda

According to the science of Ayurveda, there is not a substance which is not a medicine in the broadest sense f the Every substance has some property of the five dements called Bhutas. Heaviness or lightness, heating or cooling and such other qualities are pointers in practical treatment.

Ayurvedic scientists formulated certain theories based on their observations. They framed laws by the aid of which the herbs, articles of diet and the factors of time and space exhibiting dissimilar properties may be grouped into several categories. They deal with their effect on Tridoshas—Vata, Pitta and Kapha. These constitute the physical and mental basis of man.

To explain certain definite factors observed by the authors of Ayurveda, they have enunciated certain hypotheses. One of the purposes of science is to classify the accumulated knowledge. It consists of a number of disconnected observations. They are to be systematised and laws framed which are applicable to them generally. Some of these hypotheses are shared in common with allopathy. Some of them are not yet adopted by the modern scientists. Their gross materialistic and mechanistic attitude do

not allow them to do so. Modern science, with all the delicate apparatus handled by the scientists, is unable to evaluate the subtle theories of Ayurveda. These instruments can only measure the properties of inert objects with accuracy. But when they have to deal with living matter, perhaps they fail to give correct information. The delicate processes of life are very likely to alter by the very existence of light or even the gentlest pressure exerted by the manipulation of the instruments.

Ayurvedic Dictionary

The power of the special senses, such as taste and smell has not been so finely developed in the west as is in the East. The ancient Ayurvedic physicians have been able differentiate very delicate differences in tastes and smell, They were able to classify almost all the articles of diet according to the taste and smell, their beating and cooling properties. They actually published dictionaries called Nighantus codifying the results of their observations.

Pitta-Prakriti (constitution) is diagnosed by raw meatish smell and pungent and acid taste and so on Sweet fragrance (Sugandha) improves the digestive power. In olden days in certain cases purgatives and emetics were administered through smell or the fragrance of a medicated flower or a medicated handkerchief.

Refined Methods

Usually a garland of flowers was fully saturated with powerful purging agents. When the patient happens to be of a very delicate constitution such as a king with soft bowels these methods are resorted to. History says that Buddha was given a lotus to smell when his physician wanted to administer a purgative to him.

Modern science has not reached such a stage of perfection that different tastes and fragrances may be analysed by the chemistry or measured by any instrument devised by science.

It is stated in the Ayurvedic texts and we know by clinical experience that drugs having bitter taste (Tikta Rasa), are Jwara Hara or capable of relieving suffering due to fever. The bitter substance may be Chirata, Guduchi or Nimba. It may be also quinine or such other drugs. Mere bitterness, let it be of any drug or even of an article of food, is recognised, according to Ayurveda, as having the property of reducing fever. This is acknowledged clinical observation. Unless modern e science advances further, so as to 'n analyse taste smell, we have to be guided only by Ayurvedic observations.

Combination of Tastes (Rasa)

Ayurveda is more than a science. It is a fine an. Ayurvedic experts found that there is some order in the apparently dissimilar substances having different tastes. They found

that substances having a sweet taste are generally more nutritious than sour and saltish substances. They have also found that substances which are bitter, pungent and astringent in taste are the least nutritious.

Let us take the analogy of the mango in the various stages of its development. We observe that in the very tender stage, the mango is at first tasteless. Then it is astringent. It is then slightly bitter and then gradually develops a sour taste and finally a sweet taste. Even the bitter Neem brings forth a sweet fruit in the end. We thus notice a progressive evolution in nature culminating in sweetness. The fruit utilises more and more of the sun's rays and more nourishment from the soil and air from day to day and so on.

It is no surprise therefore, that mango as a fruit with sweet taste has more energising elements in it than in early stages of astringency, bitterness and sourness. I Modern chemical, biological or pharmacological experiments may or may not throw light on this subject, but these facts are well known. Experience is a better guide in such matters.

Charaka is of the opinion that an able physician who can plan the combinations of Rasas (articles having different tastes) in suitable proportions and who can correctly estimate the correct proportions of the combinations of the Doshas and who can apply the Suitable Rasas in such a way as to bring about the harmony of the Doshas, cannot fail to determine the causes, symptoms or treatment of the several diseases.

The Tridoshas

Individual constitution, Sareera-prakriti, is an inherited condition that can hardly be altered. It is a life-long concern. It is of very great significance in determining the conditions of health and disease in man.

From the moment of conception some are equi-balanced in respect of the Tridoshas—Vata, Pitta and Kapha• Those who have an equilibrium of the Doshas enjoy perfect health. Others have delicate health and are ever easily liable to disease.

Those who have the equilibrium of the Doshas may use any article having any of the six Rasas. But, those in whom any one of the Doshas is predominant have to keep up the Tridosha equilibrium. In so doing, they have to take care to use such of the articles having Rasas which are the antidotes of the predominant Dosha that is natural to them.

The future constitutional type of an individual is thus determined for him even at the time of fertilisation of ovum in the mother's womb.

Constitutional Tendencies

Charaka holds the view, that those who live a hard life generally keep good health in spite of certain irregularities that occur in their life. Their very mode of life keeps the Doshas in a subdued state.

The difficulty of the use of purgatives etc., to keep up health arises in the case of the lazy and ease loving. Medicine is a double-edged sword with its own injurious effects affecting the particular system.

The constitutional tendencies of the Tridoshas which are natural to every man do not ordinarily harm an individual because they are habituated to the changes of increase or decrease of these Doshas from birth. For example we see that the poison in which an insect lives all its life does not injure it, although it may be a deadly poison to others. But when the time of death comes those Doshas exhibit themselves in a disproportionate manner and cause his end. They subsist with his life and end with his life.

Diet

Those who are used to regular manual labour have a keen appetite and their food is also not fatty (Rooksha). il They keep good health. The good effects of manual labour keeps their Doshas subdued by their exposure to sun, air and heat. They do not suffer from diseases ordinarily even if they take wrong food, excessive food. Their power of digestion

is very good due to their physical exertion. They are not affected by diseases to which others of sedentary habits easily fall a prey to. The usua purificatory processes such as purgatives, etc., are n necessary for them. They need only the use of o' occasionally to protect them for the exposure to heat an air.

Four Important Constitutions

A knowledge of the constitution or the personality factors is very important both in physiology as well as pathology. All the traits and qualities of the individuals are due to these inherited tendencies. This can be said to be the result of Poorva Samaskaras of the individual. These constitutional factors affecting one's personality are classified into four types in Ayurveda. They are: 1. Sama constitution or balanced-type; 2. Predominantly Vata constitution or nervous type; 3. Predominantly Pitta constitution or catabolic type; 4. Predominantly Kapha constitution or anabolic type. In this there are innumerable permutations and combinations. In fact, every man woman is a type of his or her own. Their mental factors depend upon their Sattvic Rajasic and Tamasic natures which go to make up their constitutional make up. Sattva is light or purity. Rajas is emotion or activity and Tamas is depressing bewilderment or stupefication.

Doctor's Personality

The physician should develop to a high degree his Personality by steady concentration and by the acquisition of the superior knowledge. This will enable him to command the respect and confidence of his patients. The success of the physician depends mainly on this. The same medicine which works very effectively in the hands of an able doctor does not do so well in the hands of his assistants. The patients develop a superior faith and confidence in the doctor which they cannot in the case of others who might be equally qualified. It is here the faith and confidence of the patients work. This faith goes a long way in the curing of a disease. Instances of such cures are numerous. Every doctor will know this for himself. If the experience of such doctors and patients are recorded, it will cover the pages of big volumes.

The Patient's Confidence

One may argue that the gastro colic reflex was responsible for causing the action. How is the reflex produced? The patient's mind has been influenced by the personality of the doctor. One may like to term this as personal magnetism. It removes fear and infuses faith. Such an unshakable faith can cause even organic changes in the patient's body. It has the power to control the vasomotor system of the patient. It can raise or reduce blood-pressure. It is said that a paralytic patient could be made to walk in the state of

what is called hypnotic trance. If at the present moment it is not functioning so efficiently now the doctor is not

developing his superior personality by training his mind and senses. A doctor with a working knowledge of the Yoga system of the ancient seers can do this more effectively than others who merely place more confidence in mere personality. In the present the doctor depends more on his instruments, laboratories and drugs than the development of his intuition and soul-force. Ancient Ayurvedic doctors were highly advanced in soul-force. They were very regular in their daily Sandhya, Pooja and Svadhyaya.

Glamour of Science

Influenced by the glamour of the Western science many doctors look down upon the ancient system of Ayurveda. They are blinded by the modern scientific researches and scientific inventions. Of course the help of science can be taken to a certain extent for certain observation. The instruments that we use should be our servants but not our masters. We should realise that the science of Ayurveda is Adhyatmic in effect. In other words it points to the science of the soul through the upkeep of the physical body in perfect order. It is the science of sciences. When one develops the power of intuition, diagnosis and treatment become very, very easy. When one realises the importance of the equilibrium of the Doshas i.e., the harmony of the body and the mind, he is able to find many ready-made prescriptions with the few drugs that he has at hand. He may

succeed in treating many diseases with nominal medicines or even no medicines. In the Yoga science we have what is called Pranic healing and Sakti-sanchar. The doctor or the Guru sends Pranic currents by his mere Sankalpa and effects a cure for many diseases. Only advanced Yogins can do this.

MAHARSHI CHYAVANA AND CHYAVANAPRASH

Those devoted to the Science of Ayurveda and followers of this great science look upon Maharshi Chyavana with great respect and adoration. It was he Who invented the unrivalled, unprecedented tonic chyavanaprash for the good of humanity. This tonic is one of the excellent gifts of Rishi Chyavana unto mankind.

Once Maharshi Chyavana practised severe unbroken penance for a very long time. At one stage he found that his body was weak due to the great penance. His desire for penance was still fresh in him. So he thought of finding out some method by which he could improve his health. With this object in view he invoked the divine Aswini Kumaras.

Pleased with the invocation of the Rishi, the Aswini Kumaras appeared before the Rishi and enquired him of the reason for his summoning them. The Rishi paid homage to the Kumaras and said, "0 Divine healers! I did great penance and acquired great mental powers but my body is weak. Kindly prescribe for me some such medicine by taking which my body will resume its original strength and may live long to pursue the purpose of my life."

Hearing this the Aswins after deep thought replied, "0 great one of excellent virtues and unrivalled penance! We shall give you a prescription for a rare tonic. By this the entire humanity will be benefited. This medicine will acquire world-fame and will be famous by your name. By taking this medicine your body will be rejuvenated in 30 days. There will be new flow of blood. You will be filled with new vigour and vitality. You will be free from old age." So saying the Kumaras disappeared.

The time for the preparation of this Rasayana is winter and spring seasons. During these seasons the medicines will be fresh and highly beneficial in their effects. Fresh Myrobalan (Amla) forms the prominent ingredient in Chyavanaprash. This keeps the three humours in equilibrium. Pure sugar, pure honey, ghee Vamsaksheeri, Pippali, cardamom, Nagakesar, Darusita' kishmish, Ashtavarga, Dashamool, sandal, etc., form the important ingredients in this tonic. This is a wonderful preventive tonic. It wards off a number of diseases. It keeps the person in good health. It is very useful in Asthma, difficulty in

breathing, bronchitis and consumption. It wards off debility and builds the body wonderfully.

Maharshi Chyavana prepared this tonic as per the instructions of the Aswins. After administering the medicine on himself the great Rishi regained his health. He became a youth once again.

The Charaka Samhita (1-22) says: "Asya Prayoga: Chyavanah Suvriddho'bhoot Punaryuva" "By the use of this, Rishi Chyavana, though old, once again regained his youth."

By the use of this wonderful drug Chyavana never became old. By the spreading of the knowledge of this wonderful tonic, Chyavana did a great service to humanity. A detailed description of this tonic can be had from Charaka Samhita.

THE BILWA TREE: ITS PROPERTIES AND USES

The Bilwa (Bael) tree grows in almost all parts of India irrespective of the nature of the soil.

Properties: The Bilwa is bitter, astringent and dry, causes constipation but promotes digestion. It cures all diseases caused by Vata (wind) and gives strength to the body.

Though the above mentioned are some of the general properties of the Bael, certain portions of the tree possess special properties. The unripe fruit cures Vata, Kapha, indigestion, stomach-ache and dyspepsia. This is stomachic to a higher degree and causes constipation more than the root. The leaves possess the excellent property of alleviating diseases caused by Vata and kapha. The flowers of the tree are found to cure diarrhoea, vomiting and thirst.

Parts Used: The root of the tree is the most important. The fruit, flowers and the leaves are also medicinal. In Kerala, the roots are used for medicine after casting away the bark on it.

Uses: There are various medicinal preparations making use of the root, leaves, fruits and flowers out of which some of the simple preparations may be enumerated.

A decoction made out of the root of Bael with dried ginger and roasted paddy if taken in small doses will cure vomiting. A decoction made out of the root of Bael with the tuberous root of Padha (cissempelos pereira) will be efficacious in persons suffering from piles. The very same preparation is found to be useful in cases of dysentery and diarrhoea. Take a well cleaned root of Bael and at one of its tips roll a piece of silk and after dipping that portion in oil, set fire to the tip of the root holding it in such a way as to allow drops of the oil from the burning part to fall down. Such drops of oil, if collected, cooled . and poured into the ears will cure ear-ache. Eight ounces of oil mixed with 32 ounces of the express juice of Bilwa leaves, the mixture boiled till the water is completely evaporated and the oil got out of it, will have splendid results if applied on the head of persons suffering from nasal catarrah and diseases of the ear. The same oil warmed and poured into the ear will cure earache, suppuration that is caused in the ear and deafness. The decoction of the root is useful in intermittent fever. The fresh juice of the leaves is given with the addition of black-pepper in anasarca with costiveness and jaundice; and when diluted with water or honey, it is a highly-praised remedy in catarrah and feverishness.

There are many preparations that could be made out of the fruits also. Though in almost all cases the fruits of the plants are found to be with the best results while they are ripe, the unripe are more medicinal. The unripe fruits, if sun-dried will be far better. The pulp inside the fruit taken and a confection made out of it in combination with Amrita

(Tensopora cordifolia) with a little honey will suddenly stop vomiting. Milk boiled with the pulp of the fruits taken in according to digestion will cure dysentery.

KUPPAMANI

(Indian Acalypha, Cat's Struggle)

Telugu: Kuppi chettu Malayalam: Kuppamani

Sanskrit: Arittamanjaree Hindi: Kuppi

Canarese: Kuppigida Latin: Acalypha Indica

There are many indigenous drugs which will work wonders and of which we are quite ignorant. They possess very many medicinal properties which are astonishing.

One of the very commonest and very useful drugs which grows in abundance everywhere is Acalypha Indika. It is a valuable laxative, Laghu Sodhanam. Its root is cathartic (that which causes violent purge).

Therapeutic Uses: The juice of the fresh leaves is a reliable emetic and is used in Group (cough with guru, guru). It can be used as Varthi for a free motion to children. The Varthi is to be made out of the leaves, i.e., the leaves are to be turned into a cigarette and to be inserted into the anus of the child. When the juice is used as Nasyam it relieves insanity.

Mix rock salt (Saindhava Namak) with one teaspoonful of this juice and put it into the nose or ear of the patient. This possesses hypnotic effect.

It cures snake-bite or insect poison. This was for a long time a Yogic secret.

The important thing to note is its effect on scorpion poisons. Apply the juice of the leaves with Ananthavairava and Seethamsurasa (both Ayurvedic preparations) and take three or four fresh leaves internally. You will have a radical cure.

CANCER

(Rakta Janya Arbud)

Cancer is a very painful disease. This is called sanghatika or Raktajanya Arbud. This is caused by the impurity), of blood and various other diseases. There are six kinds of cancers. This is seen to affect mostly the private parts, the tongue, the breasts of women and the armpit.

When cancer affects the fatty portion of the body it is known by the name Fatty Tumour and when the flesh is affected it is called Myoma. It is also called Malignant tumour when it is acute.

Acharya Sarangadhara, one of the foremost exponents of Ayurveda describes it thus:

On account of the unbalancing of the three humours in the body (Vata, Pitta and Kapha—wind, bile and phlegm) and by the contraction (Sankocha) of blood there arises a kind of stiff fleshy growth in the particular place. This boil remains stiff as well as soft. In the latter case there is bleeding. The bleeding continues and it assumes a serious condition giving rise to enormous pain.

Thus the cancer patient loses much of his blood and gradually he becomes pale in colour.

Susrutacharya has described cancer thus:

The patient whose sex organ is covered by boils of black colour and small pimples of red colour attended with severe pain then it should be known that he is suffering from cancer.

Treatment

It is advisable to treat the disease in the early stages. At first the patient should be given a purgative.

The cancer should be cleaned at first with a decoction of Triphala. In the absence of Triphala the juice of Bringaraj can also be used for cleaning. Take one tola of Rasanjan (Rasaut), one tola of seed of sirees, one tola of Harad (Myrobalan). Powder these well. Mix it in 5 tolas of honey. Keep it in a glass vessel and apply it to the cancer twice daily.

Darwee tel is also very useful. It is prepared as follows. Take 4 tolas of Daru Haldi, 4 tolas of Tulasi leaves, 4 tolas of Mulati and 4 tolas of Haldi. Powder them well. Prepare decoction in 64 tolas of water. When the decoction is reduced to 16 tolas get it down from the fire. Filter it. Mix 4 Chataks of pure gingily oil. Heat it in slow fire. When the water is evaporated bring it down and preserve it in a glass vessel. Apply this oil twice or thrice daily with cotton wool.

Chandanadi lepan is also another effective medicine. Take half a tola Mulati, Sariva, Doorva, and Raktachandan each. Make a fine powder of all these. Take 22 tolas of honey and mix the powder well. This will become an ointment. Clean the cancer with Triphala water first. Then apply the above ointment twice daily morning and evening.

A decoction of Triphala or margosa leaves (Neem) if drunk both morning and evening is very useful. It kills germs. There will be no pus in the wound.

Diet

Great care should be taken in respect of diet. It should be pure and Sattvic. Take barley, old rice, moong (green gram), fresh mooli, parval, karela, Sendanamak, kakdi, anar, apple. Avoid jaagery (gud), oil, chillies, arbi, pickles, onions, garlic, meat, wine, curd, black gram. Do not sleep in day time, do not wake at night. Do not suppress calls

Bhallataka with milk and ghee and with grape juice as diet has been found to be very useful in cases of inoperable cancer.

LUMPBAGO

Vata Of the three humours Vata, Pitta and Kapha, Vata (wind) sets the first place. Eighty different types of diseases are seen to arise out of vata alone. In the development and growth of the body, vata functions by dividing itself into five different branches. They bestow health and longevity. Every movement of the body is related to the vibration of Vata. Vyana (one of the five branches) takes a prominent part in the development and growth of the organs. Lumbago is one of the eighty diseases due to Vata.

Lumbago is seen to affect the back hip portion of the body where there is a combination of several Nadis. This particular part is called Trikasthan. Three different bones join at this point. Here, the Nadis carrying the different kinds of air (Vata) are disturbed in their normal function and cause the pain, Lumbago.

Cause

Irregular and wrong diet and living cause the disturbance of the three humours and rheumatic pain takes hold of the body.

By excessive fasts, by taking in stale and cold foods, by excessive vigil, by restraining calls of nature, by loss of semen, by constant sitting in one and the same posture, by cares, worries and anxieties, by over-exertion, by exposure to cold-draughts, by accidental hits on vital Parts, by excessive jumping and activity, by old age, by cold water baths and by excessive fat in the body, lumbago is caused.

This trouble is seen to be aggravated in rainy season and winter and autumn as well. It is also caused by carelessness after the cure of any chronic disease. The condition of a convalescing person after a particular disease becomes very delicate. By wrong diets, change of climate etc., the digestion gets impaired and this is followed by rheumatic disorders. Lumbago is an immediate effect of this. This annoying disease gives more trouble in old age.

Symptoms

General pain all over the body, laziness, aggravation of pain in the hip region, mild pain as the limbs move, a decrease in the vigour of the senses, sleeplessness, tastelessness are some of the common symptoms.

Treatment

The patient should avoid exposure to cold and excessive walking. Regular sleep at night and ample sweating gives relief. Cold and sour articles that have a tendency to aggravate rheumatism should be avoided. Fresh fruits and light and easily digestible food should be taken. The patient should have good rest and maximum relaxation.

Wheat bread, Dalia, green gram, peas, massor gram, arhar dal, parval, palak, tomato, dry fruits like grapes and dates, honey, ghee, milk, and old jaggery can be given. Drinking cold water during meals is harmful.

External Treatment: Apply `Mahanarayana Taila' to the affected part and massage thrice daily. After massage, the affected part should be well wrapped with a woolen cloth. Hot fomentation with cotton pad can also be given, thrice daily. During this treatment the patient should completely relax in bed.

Alternate Treatment: Vishagarbha Oil 9 tolas, and Mahanarayana oil 2 tolas, both mixed together can be Used for massage, twice a day, in the morning and at bed time. Massageing , bed time is very effective, since only at-night the patient gets severe attacks of lumbago.

Simha Vasa Treatment: Warm half to one tola of Simha Vasa (Lion Fat) over a gentle fire. Massage the affected part and wrap it as before preventing exposure.

Vapour treatment: Boil to three fourth 8 ozs. of fresh Akasavalli herbs in one and half seers of water in a lead-coated vessel. Ask the patient to lie down with the painful part facing downwards. Cover the lead vessel (after removing from fire) with another clean vessel and make the coming out of the boiled leaves to strike the affected parts. Two such decoctions can be prepared so as to keep the vapour treatment continuous. Repeat the process once in three hours.

Treatment by sea-salt: Powder half a seer of sea-salt and heat it in an iron pan. Tie the hot salt in a woolen cloth and foment the affected part slowly. Continue the treatment for two to three days. This is useful in all pains arising out of rheumatism and phlegm.

Internal Treatment: Administer Mahayograj Guggulu, morning and evening, three hours prior to food. Give one pill each time with one pay of hot cow's milk. It can also be given with two tolas of fresh cow's butter or one ounce of pure honey. This cures the eighty different types of diseases arising out of Vata. This should be continued for at least a week.

Pure Shilajit Treatment: Administer 4 to 8 rattis of pure Shilajit, morning and evening, with one pay of pure, cow's milk. Apply a coating of Shilajit over the affected part. Shilajit quickly reduces pain. Shilajit is powerful enough to cure the rheumatic affections of the bones even. This is a very effective remedy.

Fomentation with Castor-leaves: Collect old and leaves and apply fresh cow's ghee on them. Mildly heat them over a gentle fire in an iron pan. When the leaves become hot enough, apply them to the affected part. Have a number of leaves and continue the fomentation for half an hour. Tie the hot leaves over the affected part. Then apply cotton fomentation over it. Cover the part well with a blanket.

Milk Treatment: Heat on a mild fire three seers of fresh goat's milk. Add to the boiling milk a tola of Pippal powder, half a cola of Kesar and half a Masha of Sont powder. Remove the boiling milk from the fire and filter' Add sugar. Keep the milk in a lead coated vessel. Take this instead of the usual food, little by little, for the whole day. Do not take any other food. Continue this treatment for two weeks. This rejuvenates the tired nerves. It brings fresh strength to the body and cures lumbago without a trace.

SALTLESS DIET

The Pathyam or saltless diet was intended by our old doctors of antiquated ages for men of robust constitution, good physique, and an enduring frame, who were like Rakshasas. The Pathyam is no doubt of much use and advantage in certain cases. To cite an instance, in gout and rheumatism certain salts as urea and uric acid accumulate in the blood in enormous quantities. How to get rid of these excess of salts? Reduce your daily allowance of common salt, withhold it. Let the patient be put on saltless diet. The excess will be

appropriated and made use of in the economy of nature. In these cases Pathyam is an incalculable boon and a blessing.

The native doctors of the present age have entirely failed to comprehend the spirit underlying it and as. routine treatment they prescribe Path am invariably la almost all cases. The men of this age, we all know, are puny, lifeless, living skeletons. To prescribe a saltless diet for a long period for men of such nature is really a torture. You must know that salt is an indispensable requisite to keep up a healthy condition of the body and the absence of it in food soon leads to a morbid state of the body. These native doctors are practicing the ancient Dutch custom of killing prisoners guilty of capital offenses by feeding them on food which contained no salt. But these poor innocent persons have not committed any serious crime at all, save that of contracting a disease, serious or otherwise.

CAUSES OF DISEASES

Immoderate drink, excessive venery, sleep by Day and wake by night, overloading the stomach, putting off answering Nature s call, these are the causes of illness.

Alcohol is a poison and proves highly deleterious to health by its injurious action on the liver, nerves, blood vessels and stomach.

Sexual excess shatters the nervous system altogether. The passion wastes the nervous powers.

Sleeping in the day-time is unnatural and it interferes with the sleep that naturally supervenes after day's hard labour.

Being aware at night is a strain on the nervous system.

Overloading the stomach upsets digestion and causes loss of tone.

Failure to answer the calls in time poisons the system and exerts as bad an effect on the health of man as an obstructed drain or a sewer and retention of solid refuse of a town on the health of the community at large.

When the Dhatu and Rasa are disturbed,

When their equilibrium is upset,

Disease manifests.

The seven Dhatus support this body;

They are blood chyle, semen, etc.

Rasa is chyle;

Vaishamya is disturbance.

When Vata (wind), Pitta (bile)

And Sleshma (phlegm) are disturbed,

When their equilibrium is upset,

Disease manifests.

Pitta is Sattwa (fire); Vata is Rajas;

Sleshma (Kapha) is Tamas.

This is according to Ayurveda.

THE THREE PILLARS IN AYURVEDA

Rishi Charaka has drawn our special attention to the three important pillars of the body. They are food, sleep and Brahmacharya. All the three are very important for health.

Food is very important for the growth and maintenance of the body. For a child there is the mother's milk to live upon. Some months after birth the child begins to take solid food in addition to mother's milk. There are many schools of thought regarding diet. But simple, juicy, sweet, easily digestible food builds up the body and bestows long life.

Rajasic and Tamasic foods like meat, eggs, etc., make the body weak and an easy prey to diseases.

Measured food maintains the body in good condition. It is said, "Ya eva dehasya samaavivrid-dhyaista eva doshaa vishamaa vadhaaya"—those articles of food which go to build up the body when taken in abnormal quantities become cause for its destruction. The Sruti says, "Yuktaahara viharasya"—the food and recreation should be moderate. Food has very great connection with the building of body. In fact a man's nature itself is dependent on his food.

Rishi Charaka says: Those foods, which do not upset the working of the organs and do not give room for diseases to make their appearance, they are fit to be taken. They build up the body and supply the necessary vitamins, and keep the body strong. The digestive fire remains active. The food is converted into blood and then to what is called the Ojas Shakti. It is this Ojas Shakti. That is the greatest treasure of man. He can make himself strong and full of vigour and vitality. Such a man becomes famous in his life. He works wonders with the strength of Ojas or the power of Brahmacharya.

Sleep

The second most important pillar of the body is sleep. Sleep is considered to be evolved out of the power of Vishnu Maya. Sleep confers joy and happiness and the much needed

rest. It acts as a tonic to the tired nerves. You derive new strength, vigour and rest in sleep. It removes the weariness of the hard day's labour.

In old age, it is advisable to rest for half an hour after food, because the digestive fire is weak at this age. By sleep the old man finds it easier to digest his food. Much of the digestive process takes place in sleep at night.

Those who are not regular in their sleep, who go to bed at very irregular hours, they are subject to sorrow, and various other diseases. They suffer from Prajagar, torpor, swoon, fear, forgetfulness, head-ache, reeling of die head, etc. They also suffer from tastelessness, excessive flow of tears, weak digestion, pain in the eyes, pain in limbs breaking of voice, pain in the body, etc.

Brahmacharya

The preservation of the vital energy (semen) is Brahmacharya. In Veerya there is a predominance of Sattva Guna (purity). With the preservation of Veerya, man attains power, glow in the face and keen memory. Veerya is the subtlest essence of food. By Veerya you can increase your life-span. Bhishma, a Naishtika Brahmachari (throughout his life), had death under his control.

By the preservation of Veerya, you can keep up youth. You can have mastery over old age. You will be free from diseases. Loss of Veerya is the cause of many diseases, early death, loss of vigour, power and vitality.

Such a man leads a miserable existence. He becomes unfit for this world and also for the other world beyond.

The power to contract and expand in the various parts of the body, digestion of food and all such functions of the body derive strength from Veerya. There is no part of the body where Veerya is absent. Just as butter is pervading the entire milk, just as sugar (sweetness) pervades the entire sugarcane, just as oil pervades in seasamum seeds, in the same way Veerya pervades the whole body. Pervading the entire body, strengthening it from within, Veerya protects it from all diseases.

AVURVEDA

ALTHOUGH ANCIENT IT CAN BE EVER NEW SOURCE OF KNOWLEDGE

In addition to the methods of experiment and observation, which are the sources of knowledge in the Modern Sciences, Ayurveda accepts concentrated meditation and intuition (Yoga) as a method of acquiring knowledge. He who relies solely on

observation, thinks more of differences than of similarities. The methods of investigation in Ayurveda are more synthetic leading to oneness, Adwaita, whereas the tendency in Modern Medicine is more analytical leading to dissipation of ideas.

The mechanistic view of man prevailed progressively during the last two or three centuries, and any disease was considered to be a breakdown in the machine, which should be set right by adjusting or repairing the damaged parts. The attention to the part or organ assumes greater importance than the consideration of the whole man. Ayurveda considers man as a complex and inseparable combination of the material body, the senses, the mind and the soul.

Happiness in life depends upon the control of the senses and contentment. (Charaka Sutra-1)

The Factor of Personality

Unlike the machine, man has mind, Manas Manava is one who has a mind. He has the power of thinking and deciding his future conduct. The decision depends upon the personality of every individual which is unborn in all living creatures and persists as long as the organism lives. It is often transmitted to the offspring.

Triguna Theory

Constitutional traits or inborn tendencies or qualities are classified in Ayurveda into three categories called Trigunas. The constitutional factors leading to emotions are due to Rajoguna. The constitutional factors leading to inertia are due to Tamoguna. The constitutional factors leading to equilibrium or harmony are due to Sattwaguna. The mental and physical characteristics of every individual in health and disease are determined by the predominance of one or the other of these three qualities, Trigunas.

Tridosha Theory

Vats, Pitta and Kapha are the nutritive fluids that feed the living organisms through the nervous, digestive and lymphatic systems respectively. Vata is constituted predominantly of Rajas, Pitta of Sattwa and Kapha of Tamas. Their equilibrium is health and imbalance is disease.

Clinically, these theories are very helpful to the diagnosis and successful treatment of the multifarious diseases of the mind and the body. These theories represent the synthetic psychosomatic conception of man, which deals with his mental and physical states including the effects of the vitamins, hormones, toxins, antibodies and all factors relating to the self and the environments of time and place. The physiology of Ayurveda begins

where the physiology of Modern Science ends. This means that the Ayurveda deals with both the known and the unknown as well, through its philosophy.

The theories of Ayurveda have not been so far verified by modem research, because the instruments own limitations, when they have of Science have their o i deal with living matter. Further research is sure to establish the truth of these assumptions, which are like axioms as Ayurveda is concerned. Even the illiterate people and particularly women in India understand theories which they apply in their daily life. The practitioner of Modern Medicine refuses to understand them, because he has lost his moorings in the Indian Culture on account of the bias that he has been taught to acquire by his new education.

Domestic Medicine

It is not always that the aid of the physician is sought in our country immediately after the appearance of the first symptoms of disease. The people are able to classify the symptoms of the predominance of Vata, Pitta and Kapha respectively and apply some domestic remedies such as ginger, pepper, garlic, Neem, asafetida and musk, whose properties are well-known to them, to check the respective fault in the earliest stage (Kriyaakaala) of the disease. This brings about the equilibrium which makes the invading agent powerless to grow in the unsuitable soil. Immunity is thus acquired in many

instances. Modem Research should help to enlighten us on the rationale of these domestic remedies, some of which are not yet recorded in the text books on Ayurveda.

According to Ayurveda, there is nothing in this world which may not be used as a medicine—Na Jagat. Anoushadham (Charaka). It all depends upon the capacity of the physician to discover and utilise the available material as a medicine or as article of diet or otherwise. Modern medicine appears to be concerned with advertisement of more and more medicines of doubtful value to cure diseases, whereas the long term purpose of the medical science should be to empty the hospitals. For this reason, Ayurveda was traditionally taught to every man and woman in India. Valuable aids to health such as massage, sweating, oil baths, regulated exercises and walks, Asanas, manual labour, games recreation and prayer are, in Ayurdeda, included in the daily routine (Dinacharya) of every citizen. Physiotherapy which promotes positive health is badly neglected in modern hospitals.

Colossal Ignorance and Pride

Even after the advance of Science, our ignorance of even the secrets of nature is colossal. Many medical practitioners do not seem to realise the vastness of their ignorance.

Instead of feeling humilitated by his utter powerlessness in many situations in his daily life, the proud young doctor is full of egoism (Ahamkara), due to his materialistic mentality.

Emotions Cause Disease

Emotions like anger, greed and hurry are potent sources of disease. Desire produces anger. Anger results in infatuation; both have their origin in Rajas (Gita). The senses, mind and intellect are the seats for these emotions. Therefore one should develop control over these emotions which are the worst enemies of man. Otherwise, all material and spiritual knowledge will be useless—Jnana Vijnana Nashanam. In Ayurveda prevention of disease is effected through strict discipline of man to develop self-control. Ayurveda teaches not only how to live a happy life, but also how to die a happy death With detachment, contentment and peace.

Ayurveda advocates Varnashrama Dharma, a system of organisation of the whole human life into definite self- adjusting socio-economic units, so that, all people may be happy without any strife for selfish ends and may reach the supreme goal of spiritual progress —Paramaartha. Every man has to strive his best for the full attainment of the four values or aspirations of life namely, Dharma—Virtue or duty to self and society Artha— acquisition of wealth or power' Kama—satisfaction of desires and Moksha—liberation'

from the bondage or attachment. Life has thus the great purpose of progressive spiritual evolution.

I have great respect for the truly scientific research worker, untouched by commercial interests. But, I shudder to think, that a third-rate practitioner of Modern Medicine spreads into the villages of India, to replace the ennobling system of Ayurveda by materialistic and outlandish ideas quite unsuitable to our habits. It is the spirit of Ayurveda that saves the Indian civilisation.

Diagnosis

The physician should develop an inquisitive outlook towards the less obvious signs of ill-health so as to warn the patients from getting ill.

The causes of diseases are beautifully summarised in Ayurveda into three groups, viz., (i) Unsuitable use of the senses—Asaalmya Indriyaartha Samyoga, (ii) faulty judgement—Prajnaa Aparaadha and (iii) The effects of time—Parinaama Research should be conducted on the incidence of the seasons (Ritus) in India and their influence on the onset of diseases and of the pharmaco-logical properties (Rasa, Guna, etc.) of food-materials and drugs. Today, the methods of investigation of diseases are lop-sided giving no real attention to the man as a whole. The physician who depends too much on

instruments and laboratories is unable to develop the most valuable faculty of intuition. Charaka says:

A physician who cannot enter into the innermost soul of the patient with the bright light of the lamp of his own knowledge cannot successfully treat any desease. (charaka Vimana IV-14)

Methods of Research

We should conduct research in Ayurveda in order to make it the best system of treatment In the world. As the word Ayurveda implies, it is the Science of Life. It has no limitation of race, climate or country. Its door is open to all true knowledge from any source. The application of modern Methods of Pharmacological technique conducted in collaboration with experienced Ayurvedic scholars is sure to result in the advancement of both Modern Medicine. Literally, pharmacological, biochemical, clinical, psychological and philosophical research should all be conducted side by side.

The methods of research in Ayurveda should not be to imitate what is done in other countries. The research should be based upon the fundamentals assumed by Ayurveda. Ayurveda has a good 'working hypothesis which has helped the successful practice of Ayurveda through the centuries and it is still a living force today with the Ayurvedic physician and the patient.

The Siddha and Unani systems also follow the same fundamental principles and are popular with certain sections of the people.

Conclusion

Herein, I have laid emphasis on four points which are fundamental to the study of Ayurveda.

(i) Ayurveda is superior to modern science in some respects and can incorporate all the advances of Modern Science, but Modern Science, cannot adopt all that Ayurveda teaches, unless it accepts the existence of the soul in man as the Director of the several processes of life.

(ii) Man is not to be treated as machine. The factor of personality is greatly responsible for the happiness or misery of the individual.

(iii) Modern Medicine should not be extended into the villages, unless it is integrated with Ayurveda by adopting its basic principles of self-control to prevent disease

(iv) Research in Ayurveda should be conducted by adequatc personal of the right type, proficient in Ayurveda, with the co-operation of modern Scientists.

The scope of Ayurveda is endless. Although ancient, it has the capacity to grow and be ever new, Puranama cha Punarnauam (Charaka Siddhi).

TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

H.H. Sri Swami Sivanandaji Maharaj

1. **BRAHMA-MUHURTA**: Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favorable for meditation on God.

2. **ASANA**: Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the east or the north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.

3. **JAPA**: Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Han Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.

4. **DIETETIC DISCIPLINE:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any Chutni. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.

5. **MEDITATION-ROOM:** Have a separate meditation-room under lock and key.

6. **CHARITY**: Do charity regularly, every month, or even daily according to your means, say six Paisa per rupee.

7. **SVADHYAYA**: Study systematically the Gita, the Ramayana, the Bhagavata, Sri Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, the Upanishads or the Yoga Vasishtha, the Bible, the Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.

8. **BRAHMACHARYA**: Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.

9. **PRAYER SLOKAS:** Get by heart some prayer-Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. **SATSANGA:** Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.

11. **FAST ON EKADASI**: Fast on Ekadasi or live on milk and fruits only.

12. **JAPA MALA**: Have a Japa Mala (rosary) round your neck or in your pocket or underneath your pillow at night.

13. **MONA**: Observe Mouna (vow of silence) for a couple of hours daily.

14. **SPEAK THE TRUTH:** Speak the truth at all cost. Speak a little. Speak sweetly.

15. **PLAIN LIVING:** Reduce your wants. If you have four shirts, reduce the number. to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.

16. **NEVER HURT ANYBODY:** Never hurt anybody (Ahimsa Paramo Dharmah). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. **DO NOT DEPEND UPON SERVANTS**: Do not depend upon servants. Self-reliance is the highest of all virtues.

18. **SELF-ANALYSIS:** Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.

19. **FULFIL DUTIES:** Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. **SURRENDER TO GOD**: Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Sharanagati)

Om Santih Santih Santih!

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

Thank You